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MARCH, 1856.

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SERMON FROM MATTHEW XI. 28-30.

BY REV. S. H. WORCESTER.

“Come unto me, all ye that labor, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.”

THESE are the words of the Lord Jesus Christ, — of the Shepherd of Israel, who leadeth Joseph like a flock, who gathereth together his flock, and carrieth the lambs in his bosom. He is the Saviour mighty to save: there is no other name whereby we may be saved.

He invites and directs us to come to him, because he came into the world to teach and provide for us the way of salvation. He is that way: within himself, and him alone, are saving truth and life. He says, “I am the way, and the truth, and the life:” from him alone can we receive them. “He that cometh to me shall never hunger; and he that believeth on me shall never thirst.”

He does not direct us to another being for any thing that we need, but he invites us to himself; nor does he teach that another will give us salvation for his sake, but that he will give it; nor that he will obtain what we need from another,

and give it to us ; but that he will give us of his own fulness, — of his own life.

He invites, in the text, those persons to come to him who labor, and are heavy laden. Those who are not making any efforts to do right, and who do not feel oppressed by their own selfish and worldly affections, and the false and misleading principles of the natural mind, are not invited to come in their present state into the heavenly rest of his kingdom. They are not invited to come in their present state to his church, nor to look to him, nor pray to him, nor to have his name put upon their foreheads in baptism. They have nothing which qualifies them for admission into his kingdom on earth or in heaven. Let them lay down their lives ; let them deny themselves, take up the cross, and follow the Lord.

But many persons are conscious of their own sinfulness : they find within themselves strong tendencies to evil ; they see that they do not love their neighbors as themselves, but are inclined continually to acts that are purely selfish ; they know, also, that the Word of the Lord requires them to love all men, and to shun all selfishness and worldliness, and live in this world in preparation for heaven. They make some efforts to live in this manner ; some of them strive hard ; but they find great difficulties. When they attempt to shun any evil action, or attempt to put away any evil affection, they are greatly straitened, and the labor is very difficult ; and, if they apparently shun or overcome an evil, they often find, on examining their motives, that they were actuated by some other selfish and worldly feeling, and have really made no conquest, because they have only changed from the exercise of one evil to that of another, and really retain both in the heart.

This is labor, and very discouraging labor ; and a man, who has any sincerity in trying to perform it, sees more and more that he is oppressed and weighed down by a burden of worldly and selfish interests, all claiming the attention of his heart and life, all promising happiness and the good things which many of his affections desire, and all cheating him by promising what they have no ability to give, — real refreshment for the hunger and thirst of his toil, and rest from his labors.

To such persons as these are the invitations in the text addressed. To *come* to the Lord, is to draw near to him with the affections, or heart; to receive from him the relief, refreshment, and rest, which those need and desire who labor, and are heavy laden. In his divine Humanity, he is the Deliverer from all oppression, and the Rest from all labor. The truth and the love which he is, and which he imparts, are the only redeeming and peace-giving life.

To *come to him* is therefore the same as to devote the affections to the good and truth which he imparts in his Word. It is always to be remembered, that the life—that is, the truth and love—which the Lord imparts to save us from sin, he imparts in and through HIS WORD. We are not to look away from the Word, and endeavor to approach him separately from it; but we are to go to the Word, and acknowledge him to be in it, and himself to be the Word; and, by submitting our own wills to the precepts of the Word, we are to desire and expect him to impart to us such affections as will enable us to keep these precepts. If we thus draw nigh to the Lord, he will draw nigh to us; and, if we abide in his words, he will abide in us. Without him we can do nothing; but if we abide in him, and his words abide in us, we shall bear much fruit.

In like manner, it is true that to come to the Lord is to come to his church. The essential principles which constitute a church are the good and truth received from the Lord. Each person is a church in its individual form, in proportion as good and truth, or charity and faith, are received by him, and united in his life. A church in a collective form is constituted in the same manner. The good and truth, or charity and faith, of the church, are from the Lord, and are the Lord's; and he can and does dwell in his own. To come to the church, is not to draw near to, and become united with, the persons who are called the church considered as they are in and of themselves, but considered as recipients and mediums of good and truth. It is not to become united with such a collection of people, believing that, in themselves, they are wiser and better than others, but believing and acknowledging that they have the

true doctrines of life, and do in some degree receive the good and truth from the Lord, which constitute the life of a church.

Good and truth should be united in our own minds and lives; and, when they are united in us, they will lead us to unite with all those in whom they are united, or in whom there is an effort for union; and every successive union will produce new forms and combinations of living principles, all compacted, fitly joined together,—all composing, and each tending to perfect, the form and life of one body, whose soul is the Lord.

Each member of this body depends as much, for its life and its ability to operate, on being a member of the body, or church, as any member of the natural body does on remaining connected with the whole. There is, in reality, no such thing as having spiritual life, except in and from that spiritual body of which the Lord is the soul, which is the church on earth and in heaven. Those who have some spiritual life, and yet neglect fully to acknowledge the church, to come into it, and devote themselves to its life, do yet derive all the life they have from their alliance with the church. No one, whose life is the life of goodness and truth, can feel easy—can feel that he is in an orderly and safe course of duty—while separate, or in any degree distinct, from the church. There is a looking towards it, a conviction that it is duty to go to it; and to such the Lord says, “Come; the Spirit and the bride say, Come; and let him that heareth say, Come; and let him that is athirst come; and whosoever will, let him take the water of life freely.”

In order that we may be under subjection to the Lord and Master, who invites us to come unto him to be directed and led in the way of life, we must yield ourselves to those general doctrines or laws of life which he establishes,—those laws which acknowledge that we must no longer run wild, according to our own desires and imaginations, but must be subject to him,—subject to the life which he imparts through the church. “*Take my yoke upon you.*”

As oxen perform no labor of use, in obedience to their masters, until they submit to be joined together and subjected under

a common bond to obey his commands ; so men wander, every one in his own way, until they bow their stiff necks to those doctrines of faith which yoke them together in submission and obedience to the commands of their Lord and Master. This is the yoke that is the bond and directing rule of service ; and, until we take this upon us, the wilderness of men's minds will not become a cultivated field ; the ground will not be cleared of its natural growth, and ploughed ; the good seed will not be sown ; and no fruit will be produced.

That truth, or good seed, will not be sown, except in this state of submission, is evident from many considerations. The ox obeys not the commands of his master till he submits to the yoke. During that period of human life which is specially devoted to learning truth, a general law of obedience to parents and masters is the primary law of life. It is self-evident, that, while we are under the necessity of learning, and constantly receiving, all directing truth from the Lord, we must not be in the exercise of a disposition to have our own way. General bonds and laws of obedience must be acknowledged : therefore it is first said in the text, "*Take my yoke upon you ;*" and next, "*learn of me.*"

Let us bow our stiff necks beneath His yoke ; let this unite us as brethren ; let us submit our wills to the divine will, our prudence to His providence. O Lord ! "give us help from trouble ; for vain is the help of man. Through God we shall do valiantly ; for he will tread down our enemies." If we thus receive the Spirit of truth, he will guide us into all truth.

The Lord desires to impart to us of his life, because this alone can be spiritual and eternal life in us. He says that he is meek and lowly of heart ; and he desires us to become so, because in this state of mind alone he can give rest to our souls.

Meekness has reference to the understanding, and denotes that state of mind in which man is not puffed up with his own conceits, — fond of expressing his own opinions, and having them honored, and thus directing himself and others by his own self-made intelligence ; the state in which man's mind

is open to receive instruction, and is ready to bring forth the truth, which it receives with simplicity, honesty, and fidelity, and a full acknowledgment of its Author.

Lowliness of heart, or humility, has reference to the love, affection, or will, of man, and denotes the abasement, prostration, or submission, of his own natural, selfish will to that heavenly truth which teaches his duty, or submission of man's own will to the will of the Lord.

While the Lord was in the world as a man, and possessed something of the propensities to evil by which man is tempted and inclined to exalt his own intelligence and his own will above the truth and good imparted from Heaven, he did not *indulge* or *exercise* any of this disposition to exalt himself. He did always those things which were of the Divine, or Father, that dwelt in him. He was meek and lowly of heart; and hence the yoke, which he requires us to take upon us, he calls *his* yoke; and he requires us to learn of him. He was tempted as we are, but did not sin; and we must follow him in the regeneration.

As he bore the yoke, and was meek and lowly in heart, and thus wrought righteousness, and entered into his rest, — became the essential rest and refreshment of redeemed life; therefore we must take his yoke upon us, and learn of him, that we may enter into his rest.

The *rest* here spoken of refers not only to the tranquillity, or peace, which is given after the toil and burden are taken away, but also to the refreshment which the soul needs and receives which has been worn and oppressed under the dominion of sin. He who has gone before us, and borne our griefs, and carried our sorrows; been wounded for our transgressions, and bruised for our iniquities, that by his stripes we may be healed, — now invites us to him; to put our trust in him; to give ourselves up to his guidance, while he works in us, and guides us, and gives us strength and patience, and final success, in resisting and overcoming the same evil propensities which he overcame in his combats with the hells. Thus does he work the same redemption within us that he wrought for us. Working it for us in his own person, he accommodated and adapt-

ed his good and truth to our state; so that he can give us ability to put away our evil and falsity, and receive this good and truth from him, and thus abide in him, and he in us. But, in order that we may be thus redeemed, we must use the ability which he constantly gives us to act as free agents. He cannot redeem us, by acting upon and within us, unless we co-operate. We must go to him, and take his yoke upon us, and learn of him. If we turn our hearts and lives away from him, and seek to live for ourselves and the world, our redemption is impossible.

The remaining words of the text are these: "*For my yoke is easy, and my burden is light.*"

It always seems difficult to do what we know not how to do, what we are not accustomed to do, and what we have little inclination to do; and, when a man who is habituated to having his own way thinks of the service of the Lord, he sees all these imaginary difficulties in performing it. In merciful condescension to these frailties of our nature, the Lord has taught us that the difficulties in serving him are not such as they appear to be; that his yoke is indeed easy, and his burden light.

And why is the service of the Lord easy? It requires very great power to perform it; for the world, and self, and all hell, combine to throw every obstacle in the way, and render it difficult. We have not, of ourselves, any knowledge of it, and are in heart essentially averse to it. Still it is easy.

It is easy, because the knowledge and love and strength necessary to performing it are all imparted to us by Him who is the Fountain of wisdom and love, and in whom is everlasting strength. It is easy, because he works within us to will and to do, and requires of us simply so much co-operation as being entirely willing that he should do the work, and acknowledging in sincerity that it is he who does it.

The strongest and most deadly of all our foes is easily conquered if we will simply and honestly look to Him, and trust in Him, who alone can give us strength, and who has all power in heaven and earth. Repel your enemies, not in your own name, but in the name of your King; not under your own authority,

and by your own strength, but under the authority, and in the strength, of the Lord of hosts. Say only, "In the name of the Lord Jesus Christ, the only God of heaven and earth," and every knee shall bow, every enemy shall be put under his feet.

Whenever the service of the Lord seems hard, it is because we are but very partially and imperfectly performing it. If we were doing it more fully, it would be much easier. The difficulty is in keeping any good principle in exercise while we indulge so much that is selfish and worldly. This causes conflict, embarrassment, and confusion. If we would give up our selfish and worldly feelings, there would not even appear to be any difficulty in performing the greatest and purest acts of religious duty.

We see, in mechanical works and all natural labors, that they are performed best and with least fatigue by those who are fully and heartily devoted to them. This is still more true in respect to spiritual duties. It is incomparably harder to serve God and Mammon than to serve God alone; to be partly of the world, and partly of the church, than fully to devote ourselves to heavenly life; to perform a part of the spiritual duties which we know, and justify or excuse the neglect of others, than it is to perform the whole. The strait road to heaven is not only the shortest, but is the best made, and is the only one that is defended against thieves, murderers, and beasts of prey.

Most of the doubts, perplexities, discouragements, and other troubles of our pilgrimage, result from our neglecting to perform promptly and fully the duties which we know. They are much to be pitied who have acquired the habit of excusing their neglect of duty by talking of the dangers of going too fast. Their rule is to go partly by the divine truth and partly by their self-intelligence, or by the divine truth modified and reduced to good policy by their self-intelligence. They cannot desire and adopt such a rule, except to tolerate and retain some of their evil loves and worldly habits; and, while these are retained, no duty is made easy, because no love of duty is acquired.

When a duty seems hard and difficult, only put off self and the world, and undertake in the name of the Lord to do it a great deal better than you have been proposing to do it, and you will find the yoke so easy, and the burden so light, that infants at their play might bear them. The oppressiveness of the yoke, and the weight of the burden, are felt only by our resistance to them. Only be willing to bear the yoke of submission and the burden of humility, and even angelic cheerfulness itself cannot be lighter.

The opinion of the world, that the yoke is hard and the burden heavy, that religious life is dull, spiritless, and gloomy, is partly owing to ignorance and inexperience of the power and goodness of the Lord, and partly to mistaking entirely the true nature of religion. They do not know that religion consists in loving the Lord and the neighbor, and expressing these loves in acts of charity, and that the yoke and burden which the Lord imposes are only what tend to keep us in the exercise of these loves. Religion, at this day, is made to consist in almost every thing beside these loves, and the wisdom flowing from them and directing them to action; and it is not strange that those, who stand around and gaze on professors of religion, should see little evidence that they take upon them the yoke of their Master, and learn of him, and that his yoke is easy, and his burden light. They see in professed Christians little meekness and lowliness of heart; and, where these are wanting, their lives do not echo the invitation of the Lord, — “Come unto me.”

But, when *men* fail, look ye to the Lord and his Word; for these stand fast for ever. And remember that the commands and invitations of the Word are addressed to you; that the faults of others are their sins, and not the defects of Divine Wisdom and Mercy; that what they do imperfectly they might do better, and you can do better; and that you will be judged, not according to their life, but your own. Whatever opinion you might form of the service of the Lord by looking at those who do not honestly and faithfully perform it (for thus you learn of *them*), if you come to the Lord, and take his yoke

upon you, and learn of *him*, he will give you rest; and you will find that his yoke is easy, and his burden light.

“Come unto me, all ye that labor, and are heavy laden, and I will give you rest.” What comfort in these words of our Saviour! From anxiety, care, and trouble; from all the ills of poverty; from the bed of sickness and of suffering; from still deeper trials that we all experience, when, day after day and night after night, we see a dear friend enduring all the agony of disease, and we powerless for relief even till the last earthly struggle is past, — our Redeemer still calls us in tones of infinite love: “Come unto me; I will give you rest.” Let us, then, turn to him; let us learn that he doth not willingly suffer his children to be afflicted, though he must permit us to suffer many things, that we may be led to his paternal arms in purity and peace. The ills of poverty, of disease, and of death, may prove our greatest blessings: if they prove not so, our own perverseness, and no want of his tender mercy, must be charged with the result. Come pain, come sickness and sorrow, come death, if needed to give us the crown of life. These things are not, indeed, to be regarded as of themselves *good*; but he overrules them all for the eternal good of those who will turn to him. Look to him: he will make bare his holy arm, and show himself mighty to save.

Deeper, far deeper trials there are than these. To many they come not in this world; but to all in whom there is any degree of heavenly life, who are in any degree in the acknowledgment and affection of goodness and its truth, come they must. The powers of hell will not, without a struggle, relinquish one whom they have marked as their prey. Evil has become wrought within every fibre of our being; it has grown with our growth, and strengthened with our strength. Our education, all the circumstances of life, may conduce to our preparation for these great struggles. To a few they come in this world; with many more their coming is delayed until they can be more fully shielded by angelic care from all that would hurt or destroy. He leads us not into temptation: our own evils and their falsities assault the goods and truths which he has implanted within us. He delivers from temptation and

its evils: even in the depths of our despair, when the foul spirit tears as he takes his departure, when the cry is uttered, "The Lord be merciful to me a sinner!" the Lord is near with his divinely tender and merciful — yes, urgent — invitation: "Come unto me, all ye that labor, and are heavy laden, and I will give you rest."

"O ye afflicted, tossed with tempest, not comforted!" listen to his voice of love: "Take my yoke upon you, and learn of me: for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

WHY WERE *FOUR* GOSPELS WRITTEN ?

QUESTION PROPOUNDED TO A SOCIETY IN LONDON, WITH THE CONCLUSION AGREED TO THEREON.

[The following article is taken from the fifth volume of the "Intellectual Repository" (first series), and was first published in the year¹⁸²¹, and is now reprinted in the Magazine at the request of our correspondent N. F. C. It will be observed that it contains some views similar to those expressed in the articles furnished by him, and recently published in the Magazine, though he was not aware of this when those articles were written. In reprinting the article, we do not intend to indorse as certain every thing which it contains, nor do we suppose this to be the intention of our correspondent. — Eds.]

THE letter of the Word was written for the sake of the internal sense. Of course it was for the sake of the internal sense that four Gospels were written instead of one; although one might have contained the whole of the events recorded in the four. The internal sense treats of the states of man's regeneration. On examining and comparing the varieties of the several Gospels, and referring to the spiritual sense, it was found that the most exterior state of regeneration appeared to be treated of by MATTHEW, which is that of the natural degree, and that MARK appeared to treat of the same degree; the former treating of men of the spiritual genius, who, when regenerated to the natural degree, are called spiritual-natural; and the latter of men of the celestial genius, who, when regenerated to the same degree, are called celestial-

natural. That a different process is required for men of each genius, until the natural degree is completed and the spiritual degree opened, appears from the two descriptions of men not being so assimilated as to admit of their being consociated together in the same societies of the natural heaven: for those who are celestial-natural communicate more with the celestial principle, or the principle of good in the superior heavens; and the spiritual-natural communicate more with the spiritual principle, or the principle of truth in the superior heavens. But, in the superior heavens, men of both geniuses are together in the societies. Something like this takes place in the world; natural men choosing their associates on account of similitude of genius, finding delight therein. But spiritual men are not bound by this limit, loving all of both geniuses who love the same kind of goodness and truth. LUKE appeared to treat of the spiritual degree of regeneration, from its dawn to its conclusion; and JOHN, of the celestial degree, from its dawn to its completion. All that the Lord did or said in the world was representative of the glorification of his Humanity, and, at the same time, of the regeneration of man. With man the degrees of regeneration are various, but bearing a resemblance to each other; an exterior state being, as it were, a type of the next interior, like as the body is a type of the soul. Upon this ground it may be accounted for why there is a general resemblance of the Gospels as to the leading facts,—such as the Lord's birth commencing the Gospel, and his resurrection concluding it; representing the commencement of a state, its progress to completion, and afterwards the opening of a new state: at the same time, there are specific differences, which mark the degrees treated of as being respectively more or less interior. The Four Gospels, in their order, seem to agree with the temple at Jerusalem; the first agreeing with the outer court, the second with the inner court, the third with the sanctuary, and the fourth with the holy of holies. The temple represents the heavens; the two courts, the natural heaven; the sanctuary, the spiritual heaven; and the holy of holies, the celestial heaven; and the ark of the covenant, containing the two tables, from which the temple derived its sanctity,

represented the Lord, who is the all of life, wisdom, and holiness, in all the heavens. That Matthew and Mark relate to the same degree of regeneration, was concluded from the following circumstance, — that the scene of the occurrences related is principally in Galilee of the Gentiles, until the Lord's entry into Jerusalem on an ass ; but in Luke, before that event, the Lord is mentioned as being at Bethany, two miles from Jerusalem ; and in John, the scene is alternately in Judea and in Galilee. In Matthew and Mark, it is said that the Lord appeared, after his resurrection, in Galilee ; in Mark, that he ascended from thence ; but in Luke, from Bethany. Matthew says, that, on the cross, vinegar mingled with gall was offered to the Lord to drink ; and Mark says, wine mingled with myrrh. But Luke and John do not mention the circumstance ; probably for this reason, that the states of falsification represented by the two former evangelists had been removed in the more advanced states represented by the two latter. Matthew and Mark contain the despairing words at the crucifixion, — “ My God, my God, why hast thou forsaken me ? ” but Luke says, “ Father, into thy hands I commend my spirit ; ” and John says, “ It is finished. ” Probably the Lord used these three forms of expression successively, to indicate, by the first, the impatience of the mind under temptation before man becomes spiritual ; by the second, the resignation and confidence of the spiritual man ; and by the third, the triumph and peace on perceiving the completion of the celestial state. Luke contains the parable of the good Samaritan, involving the doctrine of charity, which is for the spiritual man ; but John abounds in the doctrine of love to the Lord, and mutual love originating therein, which marks the state of the celestial man.

From considering also several differences in the evangelists (in respect to the internal sense), it appeared that Luke treats of a state more interior than Matthew and Mark, and John a still more interior state ; also that Matthew and Luke seem more to refer to truth, thus more to the states of the spiritual-natural, and the spiritual man ; but Mark and John refer more to good, and therefore more to the states of the celestial-natural, and the celestial man.

The differences alluded to are the following: Matthew alone mentions the flight into Egypt, or the scientific state introductory to regeneration. The temptations of the Lord are said by Matthew to have continued forty days and forty nights; but Mark and Luke say forty days only. In the account of the Lord's transfiguration, Matthew and Mark say, after *six* days; but Luke says, after *eight* days; the number six signifying a state antecedent to the conjunction of goodness and truth, but the number eight a state subsequent to such conjunction. Peter, in Luke, is made to declare that he would go with the Lord to prison and to death; but in Matthew and Mark he only declares he will not be offended because of him. The commencement of John is perhaps more divinely sublime than any part of the Word in its letter. Luke mentions the transfiguration; John does not, although he was a witness to that glorious display of the majesty of the incarnate Word,—a sight such as could not be forgotten, and the omission of which affords a proof that the evangelists do not furnish a mere history of events, but that they narrate such as they were impelled to, and such only as the specific states they treat of in the internal sense required that they should mention. Thus John omitted the mention of this most remarkable event, because he treats of the celestial man, with whom the manifestation of the glory of the Word is altogether inward. John does not mention the temptations in the wilderness, nor the Lord's agony in the garden of Gethsemane, these temptations having ceased in the celestial state; for it is said by Luke, "And when the Devil had ended *all* the temptations." John always says, "Verily, verily," implying *full* confirmation and conjunction; whereas the other evangelists only say, "Verily." Luke says the superscription on the cross was in letters of Greek and Latin and Hebrew: but John says, in Hebrew, Greek, Latin; denoting, in the latter case, the more perfect order and conjunction of the three principles, or degrees,—the celestial, the spiritual, and the natural. Matthew and Luke contain the genealogies, it being the province of truth to mark successions of state; for good is *one*, but truth is *manifold*. For the same reason, these evangelists mention the Lord's

temptations more particularly. The answers given to the Tempter are also recorded by them, temptation-combats being carried on by means of truths. In Matthew and Luke, when the disciples are sent out, they are coupled two and two; goods and truths being perceived, as it were, in more separated distinctions: but in Mark, the conjunction *and* is placed between *each* name. Matthew and Luke, when speaking of the temptations in the wilderness, say the Lord was *led* by the spirit: but Mark says the spirit *driveth* him; showing the greater violence of the temptations in the state where good is more regarded. Matthew, in speaking of the crucifixion, says they put on him a *scarlet* robe; Luke, a *shining* robe, scarlet and shining having a reference to truth: but Mark and John say a *purple* robe, purple relating to good. There are remarkable differences in the cock-crowing as mentioned by the four evangelists: the two first mention the word “night;” but the two last do not.

As Swedenborg has not given any direct clew whereby the cause of *four* Gospels having been written may be known, the inferences above expressed cannot be considered as entirely conclusive, or as not admitting of further investigation; but as far as they appear to be in harmony with the internal sense of the holy Word, as made known by the science of correspondences, they convey an additional impression of the order, beauty, and sublime uses of the Word, and afford an additional reason for the reverence and gratitude of those who have received so precious a gift from its divine Author.

W. M.

EXTRACT FROM SWEDENBORG.

“THAT no one is reformed in a state of ignorance is because all reformation is made by truths, and by a life according to them. Wherefore, they who do not know truths cannot be reformed; but, if they desire them from the affection of them, they are reformed in the spiritual world after death.” — *D. P.*, No. 143.

THE ANCIENT MYTHOLOGIES AS POINTING TO A PRIMITIVE
REVELATION.

No. 1.

BY HENRY T. NILES.

"These fables, I receive, not as the product of the age or the inventions of the poets, but as sacred relics, gentle whisperings, and the breath of better times, that, from the traditions of the ancient nations, found their way into the flutes and trumpets of the Greeks." — LORD BACON.

THE dogmas of the Old Church, and the illuminated writings of the New, agree in this, that, at the coming of the Lord, darkness covered the earth, and gross darkness the people.

They also agree that a period of light preceded this period of darkness, — a state of innocence, this state of guilt; that the world had wandered from paradise, down into the dark valley of the shadow of death. And so says the world; for what mean those wide-spread traditions of a golden age, if they are not recollections of better days, — if they are not the prodigal's fond memories of his father's house?

But in explaining this tradition, in tracing this downward progress, they widely differ.

The one, seeing no farther than the letter of the Word, makes it a sudden fall from perfect purity to total depravity; the other, illuminated by the spirit infolded within that letter, makes it a gradual declining, age after age. The one, deceived by a shallow philosophy, would compel us to believe, in defiance of all reason and analogy, that a single volition, which, —

"Like the borealis race,
Will flit ere you can point its place,"

could, in a moment, change day into night, beauty into deformity, purity to corruption, life to death, and heaven to hell; the other, instructed by a philosophy that looks deeper and sees clearer, enables us plainly to understand how primitive humanity, in childlike simplicity and waywardness, might listen to the promptings of a lower nature; how —

"Listening to their witching voice"

at first would lead into error; how that error, persisted in, might become a sin; how sin, often repeated, would become

hereditary, each generation destroying something of the good, and adding to the evil, of its predecessor; until the world at length reached that fearful state when the powers of darkness gained possession, not only of the souls, but even of the bodies, of men; and when, unless the Lord had come down from heaven, bringing life and immortality again to light, the last lingering desires for a higher and better life would have been extinguished, and the whole race must have perished from the earth.

If such is a true view of the history of humanity, it follows, that, the farther we can trace it back towards its origin, the brighter that history must become.

Is such the case?

That it is, those traditions of a golden age would seem to show.

They cannot be explained by referring them to the few months or years of a solitary pair in the garden of Eden, so soon to be changed to labor and sorrow, before even their eldest-born could share their happiness.

It was a golden age, gradually yielding to an age of silver; that, to an age of brass; and that, in turn, to an age of iron: not the trifling fragment of a single life, — the bright dawn of a day of clouds and darkness.

It was an age, too, when men lived in peace and fraternal love; not the few fleeting days in which a single pair, —

“Imparadised in one another’s arms,” —

enjoyed —

“Their fill of bliss on bliss,”

so soon to be disturbed by the Tempter at their ears; fear, sin, and shame in their hearts, and murder in their household.

It is not, however, my purpose to make an argument, but to adduce simple facts, to show that the ancient nations held and taught the great cardinal truths of Christianity.

I know those sublime truths, those precious stones from the ark of the most ancient covenant of the living God, are now found —

“With rubbish mixed, and glittering in the dust;” —

but are they any the less high, heaven-descended truths for that? Is gold any the less gold for being mixed with worthless sand? Is a star any the less one of heaven's stars because it shines out in the midnight darkness? Does not the very fact that they are thus surrounded, and almost buried in grotesque fables and the benighted imaginings of men, show that they must be, as Bacon expresses it, "the relics of better times"? As the jewels of fugitive and beggared royalty prove the former grandeur of the house, so the very fact of this surrounding of thick darkness and gross delusions proves that those truths must have come from an earlier and purer age; for how can light and darkness come from the same source? how can the same fountain send out sweet waters and bitter? how can the same tree bear figs and thistles?

I know that the popular theologies look with extreme aversion and distrust upon all attempts to show that the ancient nations were possessed of the truths taught in the sacred Word, as but little better than attacks upon the authority of the Scriptures themselves; but does it prove, has it any tendency to prove, that our heavenly Father has not given us the bread and water of life, to show that he has given it to our elder brethren of the same household?

To me, it has rather the effect to show that he is the same yesterday, to-day, and for ever; always giving liberally to his children as much as they can and will receive. "To clear the way, and, as it were, to make silence," in the quaint language of Lord Bacon, "that the testimonies may be the better heard," I shall first avail myself of the authority of some great names.

Sir Isaac Newton, with whom genius, candor, and learning "strove which should express him noblest," affirms that the ancient Persians taught "a firm belief that one supreme God made the world by his power, and continually governs it by his providence; a pious fear, love, and adoration of him; a due reverence for parents and aged persons; a fraternal affection for the whole human race, and a compassionate tenderness for even the brute creation."

Wilkinson, the indefatigable investigator of Egyptian anti-

quities, says that, "in the early ages of mankind, the existence of a sole omnipotent Deity, who created all things, seems to have been the almost universal belief," and that "the early Greek philosophers held this view, as Promenides, the instructor of Homer;" while "Anaxagoras, thinking the one only God to be inconceivable, left him without a name on that account." — *An. Egypt. S.S.*, vol. i. 176.

Sir William Jones, who seemed to take to learning almost as early as other children do to play, and who pursued it through life with the same avidity with which other men seek wealth, and whose perfect candor was never suspected, says, that, "from all the properties of men and of nature, from all the various branches of science, from all the deductions of human reason, the general corollary admitted by Hindoos, Arabs, and Tartars, by Persians, and by Chinese, is the supremacy of an all-creating and all-pervading Spirit, infinitely wise, good, and powerful, but infinitely removed from the comprehension of his most exalted creatures. Nor are there, in any language (the ancient Hebrew always excepted), more pious and sublime addresses to the Being of beings, more splendid enumerations of his attributes, or more beautiful descriptions of his works, than in Arabic, Persian, and Sanscrit.

"They also held," he continues, "that there exists in the universe only one genuine *spiritual substance*, — the sole primary cause, efficient, substantial, formal of all secondary causes and of all appearances whatever, but endued, in its highest degree, with a sublime providential wisdom, and proceeding by ways inscrutable to us; . . . an opinion which differs as widely from the Pantheism of Spinoza and Toland as the affirmation of a proposition differs from its negation." —

XI. *Address to Asiatic Society.*

I might go on almost indefinitely; but it is my purpose rather to give evidence from which all may form their own conclusions, than to give the conclusions of others, however commanding their characters or worthy of confidence their opinions may be.

In the introductory chapter to the laws of Menu, which Sir William Jones pronounces at least 1200 years older than our

era, or at least as old as the Books of Moses, and which have ever since been the highest legal authority with the Hindoo courts, we have the following: —

“This universe existed only in the first divine Idea, yet unexpanded, as if involved in darkness, imperceptible, undefinable, undiscoverable by reason, and undiscovered by revelation, as if it were wholly immersed in sleep.” — Sect. 5.

“Then the sole Self-existing, himself undiscovered, but making this world discoverable, . . . appeared with undiminished glory, expanding his idea or dispelling the gloom.” — Sect. 6.

“He whom the mind alone can perceive, whose essence eludes the external organs, who has no visible parts, who exists from eternity, — even the Soul of all beings, whom no being can comprehend, — *shone forth in person.*” — Sect. 7.

“This universe is therefore a mutable universe from immutable ideas.” — Sect. 19.

“INTELLECT, called into action, by His WILL, *to create the worlds*, performs again the work of creation; and thence *first emerged the subtle ether*, to which philosophers ascribe the quality of conveying sound.” — Sect. 75.

“There are innumerable Menwautaras, creations and destructions of worlds innumerable. The Being supremely exalted performs all this with as much ease as if in sport, again and again, *for the sake of CONFERRING HAPPINESS.*” — Sect. 80.

In the ancient Hermetic books, the oldest writing of the Egyptians of which we have any remains, — so old that their origin is lost in the dimness of the distant ages, — we have the following: —

“Before all things that essentially exist, and before the total principles, there is one God, prior to the first King and God, remaining immovable in the solitude of his unity; for neither is the intelligible inmixed with him, nor is any other thing. He is established the exemplar of the God, who is father of himself; self-begotten, the only Father and truly Good. For he is something greater, and the first, the fountain of all things, and the root of all primary intelligible existing forms. But, out of this One, the self-ruling God made himself shine forth. Wherefore he is the father of himself, and self-ruling: for he is the first principle, and God of gods. He is the Monad from the One, before essence got the first principle of essence: for from him is entity and essence: on which account, he is celebrated as Chief, the Intelligible.” — *Wilkinson's An. Egypt.* SS., vol. i. 216.

This is expressed in a somewhat antique and abstruse style ; but, stripped of its peculiar dress, it seems to be a correct distinction between the Divine Love and Wisdom. The First is one God, prior to the first King and God ; and he is the Father, and truly Good ; while, from him, the self-ruling God shines forth, who is the fountain of all things. He, too, is Chief of the intelligibles, or, as he is expressly called in another fragment, "Intellect and Understanding himself."

The Father is immovable ; but the self-ruling God, who shines forth from him, is the first principle of essence, the source of all activity.

So the divine Son, which is the First, acts not in and by himself ; but from him the Divine Wisdom or Truth shines forth, from and through and to whom are all things.

With this interpretation, this remarkable fragment of antiquity becomes plain and truthful, which is otherwise but little better than what Dr. Cudworth would call "contradictious nonsense."

In the modern Hermetic books, this shining forth of the self-ruling God is spoken of as "the breaking forth of the Holy Light."

"The sum of the Chaldaic cosmogony," says Berosus (a Babylonian writer of the time of Alexander), is, that, in the beginning, all things consisted of darkness and water ; that Belus, or a divine power, divided the humid mass, and formed the world ; and that the human soul is an emanation from the divine nature." — *Enfield's Brucher*.

"He," says Confucius, "*who will be fully persuaded that the Lord of heaven governs the universe ; who shall in all things choose moderation ; who shall perfectly know his own species, and shall so act among them that his life and manners shall conform to his knowledge of God and man, — may be truly said to discharge the duties of a sage.*" — *Asiatic Researches*, vol. ii.

"Think not," says Ferdousi, one of the earliest Persian poets (speaking of the prostrations of Cyrus and his grandfather before the altar of fire), "that they were adorers of fire ; for that element was only an exalted object on the lustre of which they fixed their eyes. They humbled themselves a whole week before God ; and, if thy understanding be ever so little exalted, thou must acknowledge thy dependence on the Being supremely pure." — *Translated by Sir William Jones*.

"Zoroaster," says Perron, the translator of the Zendavesta, "regards the fire as the most pure symbol of Divinity always active."

Again: "In the number of elements is material fire, which represents imperfectly the original fire which animates all things." *Ibid.*

"The people," says Herodotus, as quoted by Gibbon in his "Essay on the Persian Theology," "reject the use of temples, of altars, and of statues, and smile at the folly of those nations who imagine that the gods are sprung from, or bear any affinity with, the human nature. The tops of the highest mountains are the places chosen for sacrifices. Hymns and prayers are the principal worship: the supreme God, who fills the wide circle of heaven, is the object to whom they are addressed."

"All things," says one of the oracles of Zoroaster, "are the progeny of one fire. The Father perfected all things, and delivered them over to the second Mind, whom all nations of men call first." — *His. Phi. Stanley.*

Prichard, in his *Egypt*, gives the following fragments from the Orphic poems: —

"Jupiter is first, Jupiter is last: all things are produced from Jove.

"Jupiter is the foundation of the earth and the starry heavens; Jupiter is the foundation and root of the ocean. He is the sun and moon. He is one power, one divinity, — the great ruler of all."

The last fragment is paraphrased by Virgil, in the Sixth Book of the *Æneid*, commencing with line 723: —

"Principio cœlum, ac terras, camposque, liquentes," &c.; —

which Dryden thus translates: —

"Know, first, that heaven and earth's compacted frame,
The flowing water, and the starry flame,
And both the lights, one common soul
Inspires, and feeds and animates the whole:
Hence men and beasts the breath of life obtain,
And birds of air, and monsters of the main."

In the Scandinavian mythology, the true cosmogony is taught with a purity and sublimity we should little expect among those whom we are accustomed to consider Northern barbarians.

At the opening of the *Edda*, we have the following: —

“Gangler begins his discourse: Who is the first or superior of the gods? Har answers, We call him Al-fader (All-father), or Universal Father. Gangler asks, Who is this God? what is his power? and what has he done to display his glory? Har replies, *He lives for ever*: he governs all his kingdom, and directs the *great things as well as the small*. Jafner adds, He hath formed the heavens, the earth, and the air. Thridi proceeds, He hath done more: he hath made man, and given him a spirit, or soul, which shall live even after the body shall have mouldered away; and then all the just shall dwell with him in a place called Gimli, or Visgolf, the place of friendship: but wicked men shall go to Hela, or Death, and thence to Niff-hienn (evil-home), or the abode of the wicked, which is below in the nether world.” — *Mallet's Northern Antiquities*.

In the laws of Menu, the Vedas are thus spoken of: “All systems which are repugnant to the Vedas must have been composed by mortals, and shall perish: their *modern origin* proves them *vain* and *false*.”

Now, these laws of Menu have already been shown, by the very high authority of Sir William Jones, to have been written at least 1200 B.C., thus throwing the Vedas so far back that conjecture almost becomes bewildered at their age; and yet who can fail to recognize the high and pure truth of the following fragments? who can fail to hear the same Spirit speaking in them that has since spoken to the churches?

These Vedas, be it remembered, are the Hindoo Scriptures, universally spoken of with the same respect that is shown to our sacred Word. The extracts I give were all translated by Sir William Jones, and are to be found in his works. The Vedas are in four books, which I have not distinguished, as they are all regarded of equal authority. The first extract I cannot explain from its connections, as they were not given; but it will to some extent, as the other extracts will, I think, entirely, explain themselves.

“There,” say the Vedas, “the sun shines not, nor the moon and stars; these lightnings flash not in that place: how should even fire blaze there? God irradiates all this bright substance; and, by its effulgence, the universe is enlightened.”

Again: —

“Let us adore the supremacy of that divine Sun, the Godhead (Bhargas, he who delights, shines, and moves, or who gives love,

light, and activity), who illuminates all; who re-creates all; from whom all proceed; to whom all must return; whom we invoke to direct our understandings aright, in our progress toward his holy seat. . . . What the sun and light are to this visible world, that are the *Supreme Good and Truth* to the invisible and intellectual universe; and as our corporeal eyes have a distinct perception of objects enlightened by the sun, thus our souls acquire certain knowledge by meditating on the light of truth which emanates from the Being of beings; that is the light by which alone our minds can be directed in the path of beatitude.

"Thou alone art able to raise us up. Thou only, O Lord! art my refuge, — thou only art my refuge.

"May that soul of mine, which is a ray of perfect wisdom, pure intelligence, and permanent existence; which is the unextinguishable light fixed within created bodies; without which no good action is performed; exempt from age, and extremely swift in its course, — be united, by divine meditation, with the Spirit supremely blessed and supremely intelligent!

"By one Supreme Ruler is this universe pervaded, — even every world in the whole circle of nature. Enjoy pure delight, O man! by abandoning all thought of this perishable world; and covet not the wealth of any creature living.

"To those regions where evil spirits dwell, and which utter darkness involves, will such men surely go, after death, as destroy the purity of their own souls.

"There is one Supreme Spirit, which nothing can shake, more swift than the thoughts of men. That primeval Mover even divine intelligence cannot reach. That Spirit, though unmoved, infinitely transcends all others, how rapid soever their course. That Supreme Spirit moves at pleasure, but in itself is immovable; it is distant from us, yet very near us; it pervades this whole system of worlds, yet is infinitely beyond it. That man who considers all beings as existing even in the Supreme Spirit, and the Supreme Spirit as pervading all beings, henceforth views no creature with contempt.

"Unveil, O Thou who givest sustenance to the whole world! that face of the true sun, which is now hidden by a case of yellow light, so that we may see the truth, and know our whole duty.

"O Thou who givest sustenance to the world, thou sole Mover of all, thou who restrainest sinners, who pervadest yon great luminary, who appearest as the *Son of the Creator!* hide thy dazzling beams, and expand thy spiritual brightness, that I may view thy most auspicious, most glorious, real form.

"Oh, remember me, Divine Spirit!

"That all-pervading Spirit, that Spirit which givest light to the material sun, — even the same in kind am I, though infinitely distant in degree. Let my soul return to the immortal Spirit of God; and then let my body, which ends in ashes, return to dust. A tree which they have plucked up by the roots flourishes individually no

more. From what root, then, springs the mortal man who is felled by death? God, who is perfect wisdom, perfect happiness, — he is the final refuge of the man who has liberally bestowed his wealth, who has been firm in virtue, who knows and adores the great One."

Here, then, we have fragments from the Egyptian, Chaldean, Persian, Indian, Chinese, ancient Greek, and Scandinavian writings, all most clearly and emphatically teaching the omnipotence and omnipresent activity of the one Creator and God over all, blessed for ever; and the question arises, Whence came they?

Are they the teachings of blind leaders of the blind? or the fragments of a faith which, in the olden times, came down from God out of heaven?

Are they the products of that iron age, which had its god on every hill-top and under every green tree? or the relics of the golden age, when men worshipped God, and loved each other?

For one, I can but think them "sacred relics, gentle whisperings, and the breath of better times."

"THE QUESTION CONCERNING THE VISIBLE CHURCH BRIEFLY CONSIDERED." By B. F. BARRETT. New York: Bible House, Astor Place. 1856.

THIS work first appeared in Prof. Bush's "Repository," in an article under the head, "Is the church of the New Jerusalem a visible body?" which was subsequently printed in the "New-Jerusalem Herald." It is now published in a separate form, somewhat enlarged.

Mr. Barrett informs his readers, on the first page, that expressions are of frequent occurrence, in the "New-Jerusalem Magazine" and the "New-Jerusalem Messenger," which clearly indicate a belief that the New Church is a defined and visible body.

So far as the Magazine is concerned, such expressions will probably continue to be used, as the editors regard them as

clearly in accordance with the Sacred Scripture, and the doctrines of the New Church as taught by Swedenborg.

The Lord teaches us that "a city that is set on an hill cannot be hid:" we should infer from the teachings of Mr. Barrett that it cannot be seen. The Lord teaches us, "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican."

But we are taught in Mr. Barrett's work that there is no church to which it can be told; for surely it cannot be told to an invisible church, nor can such a church hear or be *heard*, any more than it can be *seen*, by an erring brother.

In accordance with these divine precepts, Swedenborg teaches, that, when a person "disturbs the peace of the church, he must be separated; for this also is agreeable to the order for the sake of which the priesthood, or ministry, is established."

But how is an undefined invisible church to separate a member who makes disturbance, or even to become conscious that any disturbance exists?

The great fallacy of Mr. Barrett's work appears to consist in his not recognizing the distinction made by Swedenborg between the church universal and the specific church. The former comprises all who are truly in the good of life throughout the world, not only among Christians, but among Mahometans and Pagans. We understand that all such are internally associated with the new heaven, and constitute the New Church in its broadest sense. In this sense, there are doubtless many who belong to the New Church, not only among the various sects of Protestant Christians, but among the Catholics and Mahometans, as well as the Heathen. The church, in this universal sense, is before the Lord as one man, but is not visible to men as the specific church is visible.

This is no new doctrine; it has always been entertained by

intelligent Newchurchmen. It appears to be clearly taught by Swedenborg ; and we are not aware of any difference of opinion in the New Church on the subject. And what can be more catholic than this ? But, when Swedenborg speaks of the New Church in a specific sense, he includes those only who are in possession of the Word, and by whom the Lord is known and acknowledged in his Divine Humanity. The acknowledgment of the Lord in his Divine Humanity is taught by Swedenborg to be the essential distinctive characteristic of the New-Jerusalem Church.

We also understand Swedenborg to teach that there could be no universal church without a specific church, any more than there could be a living body without the heart and lungs.

When Simon Peter answered and said, "Thou art the Christ, the Son of the living God," Jesus answered and said unto him, "Blessed art thou, Simon Barjona ; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say unto thee, that thou art Peter, and upon this rock I will build my church ; and the gates of hell shall not prevail against it." Swedenborg says that the expression, "Thou art the Christ, the Son of the living God," signifies, in the spiritual sense, that he is the divine truth.* The truth contained in the confession made by Peter is the rock on which the church is founded. "It is a primary truth, and as a diadem upon the head, and as a sceptre in the hand of the body of Christ." Now, there are many in the universal church who have never even heard of this truth, nor will they till they come into the spiritual world. It is admitted by all Protestants, that the Catholic church has wholly falsified and perverted the meaning of this portion of the Word ; and there is no known sect in the Protestant church by whom it is acknowledged in the light of the New Church, or, indeed, whose creed is not incompatible with the true meaning of the passage of Scripture above quoted, as explained by Swedenborg. This essential doctrine being no longer known and acknowledged

* For a more full explanation of this and the subsequent verses, see Apoc. Ex., 329, 411-443 ; Last Judgment, 57 ; T. C. R., 379 ; Apoc. Rev., 798 ; and preface to A. C., chap. xxii., Gen.

in the first Christian church, it became necessary that a New Church should be raised up, otherwise the foundation on which the church rests would have been removed. Unless there was a specific church in which this knowledge and acknowledgment of the Lord existed, the universal church would be dissipated. It could no more continue to exist than the extremities of the body could continue to retain their vitality after the heart and lungs had ceased to discharge their functions. Indeed, in this case, all mankind would perish: for there could be no conjunction with the Lord, and consociation with the angels; and the great purpose of creation and preservation—a heaven from the human race—would be frustrated and defeated.

Our limits will not allow us to pursue this subject farther at the present time; but we hope to recur to it again hereafter.

MICHIGAN AND NORTHERN-INDIANA ASSOCIATION.

PROCEEDINGS OF THE FOURTEENTH MEETING OF THE MICHIGAN AND NORTHERN-INDIANA ASSOCIATION OF THE NEW CHURCH, HELD AT GRAND RAPIDS, MICHIGAN, OCT. 20, 1855.

MORNING SESSION.

THE Association met, in the New-Church Temple, at 10 o'clock, A.M. The President, John B. Niles, of Laporte, not being present, Dr. Charles Shepard, of Grand Rapids, was chosen Chairman of the meeting.

Rev. H. N. Strong read a portion of the Word, and repeated the Lord's Prayer.

The Secretary read a part of the minutes of the previous meeting.

The report of the Rev. Jabez Fox, minister of the Detroit Society, was read; also a letter from Rev. Abiel Silver, of Contoocookville, New Hampshire.

Rev. H. N. Strong, missionary and book-distributor, and Rev. Richard Hooper, who officiates as minister to the Grand Rapids Society as regularly as his residence at a distance of nine miles will allow, made oral statements regarding their services in those capacities.

The Secretary read the reports of the Treasurer, of the Book Board, and of the Detroit Society; also a letter from Rev. B. F. Barrett, of Brooklyn, N.Y., and a report from Rev. R. L. Farnsworth, book-distributor.

The Secretary stated to the meeting that he had received a letter to the Association from Rev. J. R. Hibbard, of Chicago, Ill., but had left it at home in the haste of his departure, and proceeded to give a summary of the substance of the letter from memory.

On motion, a Committee of Arrangements was appointed, consisting of Dr. Shepard, Mr. Hilton, and Mr. Hooper.

Adjourned.

AFTERNOON SESSION.

The Secretary read the report of the Acting Committee.

The Chairman read the report of the Committee of Arrangements, which was adopted, as follows:—

“Your Committee of Arrangements for the present meeting of the Association would report the following order: Business meetings, Saturday forenoon and afternoon; social meeting, Saturday evening, at Dr. Shepard’s; preaching, sabbath morning, by Rev. Mr. Strong; administration of the sacrament of the Lord’s Supper, by Rev. Mr. Hooper, in the afternoon; and preaching in the evening, by Rev. Mr. Fox. Respectfully submitted.”

Resolutions being declared in order, Dr. Charles J. Hempel offered the following, premising that it was suggested by a part of the account which had been given, in the morning, of Mr. Hibbard’s letter:—

“Whereas it is believed to be the duty of the New Church to take cognizance of every new doctrine or theory which promises to affect, by its application to life, the freedom and order of individuals and of society; therefore,—

“*Resolved*, That a committee of three persons be appointed, whose duty it shall be to investigate, in a thorough and impartial manner, the various theories for a new organization of society, and report to the next meeting of the Association how far those theories seem to agree or conflict with the doctrines taught by Swedenborg.”

This resolution, being seconded, was advocated at length by Dr. Hempel and Mr. Fox, also by Dr. Ellis and R. H. Murray, and adopted without opposition.

Dr. Hempel, Mr. Fox, and Dr. Ellis, were nominated as such committee; but, Mr. Fox declining to serve, R. H. Murray was appointed in his stead.

Rev. H. N. Strong, missionary and book-distributor, read his report.

An informal conversation ensued on the general subject of the uses of the Association, missionary services, and the distribution of books, and on the means of supporting the same; also concerning the circumstances and prospects of the church in various localities.

Rev. J. Fox offered the following resolution, which was adopted:—

“*Resolved*, That the Acting Committee are instructed to employ an efficient agent to travel continually within the limits of the Association, preaching the heavenly doctrines, administering the ordinances of the church, distributing books, procuring subscriptions, collecting funds, and exercising a general superintendence in the affairs of the Association.”

On motion of R. H. Murray, the following was also adopted:—

“*Resolved*, That the Acting Committee be instructed to issue an address to the members of the New Church in Michigan and Northern Indiana, and to those interested in its welfare, showing the objects for which the Association is organized, with the modes in which it endeavors to accomplish those objects; also endeavoring to correct the misapprehensions which appear to have arisen as to its character, and inviting a more general co-operation for carrying forward the uses in which it is engaged.

“*Voted*, That the election of officers be dispensed with; whereby those appointed at the last meeting continue in place.”

Rev. J. Fox offered his resignation as a member of the Book Board, which was accepted; and Dr. Charles Shepard was appointed in his stead.

The following are the officers of the Association for the ensuing year:—

Acting Committee. — John B. Niles, of Laporte, Ia., President; R. H. Murray, of Chicago, Recording Secretary; Jabez Fox, of Detroit, Corresponding Secretary; E. H. Drake, of Detroit, Treasurer; Jacob Sliver, of Cassopolis; John Ellis, of Detroit; C. L. Merriman, of Jackson.

Bank Board. — John Ellis, of Detroit; L. Laible, of Detroit; C. Shepard, of Grand Rapids.

Adjourned.

The following are the names of those in attendance upon the meeting: —

Rev. Jabez Fox, Dr. John Ellis, Mrs. Fox, Mrs. Laible, and Miss M. M. Ellis, of Detroit; Rev. Richard Hauger, Dr. Charles Shepard, Dr. C. J. Hempel, Henry Dean, George Barker, Robert Shumaker, B. Stocking, Robert Hilton, Mrs. Hempel, Mrs. Benker, and Mrs. A. Luce, of Grand Rapids; Mr. Aden Goodridge, of Lansing, Michigan; Rev. H. N. Strong, of Yellow-head Grove, Kankakee County, Ill.; Mr. H. N. Tolson, of Galesburg, Ill.; Mr. Edwin Burnham, R. H. Murray, and Mrs. J. I. Herrick, of Chicago, Ill.

The meeting, it will be seen, was small, being held fifty miles from railroad communication; but harmony and good feeling prevailed. A liberal subscription was obtained for the uses of the Association, and it adjourned with renewed confidence to continue its exertions for the spread of the truth. Several of the friends remained at Grand Rapids for some days after the conclusion of the meeting; and there was preaching or lecturing announced for Monday, Tuesday, and Wednesday evenings.

ROBERT H. MURRAY, *Secretary.*

Letter from Rev. J. R. Hibbard.

Rev. JABEZ FOX, Corresponding Secretary of the Michigan and Northern-Indiana Association of the New Church.

Dear Sir and Brother, — I am reminded by the notice in the "Messenger" that the time of the annual meeting of the Michigan and Northern-Indiana Association of the New Church is approaching; and, as Corresponding Secretary of the Illinois Association, I embrace the opportunity to convey to the Association, of which you are the corresponding member, our cordial salutations and Christian regards. Recipients of a common faith, co-ordinate members of a general body of the Lord's New Church on earth, it seems becoming that we commune with each other concerning our related life, and the duties our common church requires of us, in the spirit of that charity that alone can form the bond of perfect unity in the Lord's New Church.

Our Lord, in the character of the Son, prayed for his people, "That they all may be one, as thou, Father, art in me, and I in thee, that they may be *one in us*." The Father and the Son are one, as love and wisdom are one. The Father is in the Son, as love in wisdom. The Son is in the Father, as wisdom gives form to love. And the true Christian church of the Lord on earth can experience the fulfillment of the divine prayer, and be *one*. — "As thou, Father, art in me, and I in thee, that they may be one in us," — only as she receives divine love *in* divine wisdom, or divine good *in* divine truths. A common love, received into a common faith, constitutes a unitary church; and all who are thus united receive from the Lord a common life, and are seeking to realize a common end.

As an association, we therefore would endeavor, however feeble may be our efforts, to realize, or bring into real and actual existence, our measure of the common life flowing from the Lord with every man and organization of men who receive the love of the New Church in the truths revealed to her from heaven; and we cordially sympathize with you in your laudable efforts to the same end.

Your efforts to spread a knowledge of the heavenly doctrines, by means of missionary labors and the circulation of books and tracts, receive, as they deserve, the approval, we believe, of all who love the truths of the New Church, and desire others to receive them.

With unfeigned pleasure, we learn, from the journal of your last meeting, that the "establishment of a New-Church newspaper, by the General Convention, in the city of New York," meets with your decided approbation and support. It cannot be doubted that a well-conducted New-Church newspaper, clear and decided in its doctrinal teachings, peaceful in its tone, affectionate in its spirit, adapted to all eyes and classes, coming to every family as a visitor, must exert a powerful influence in forming the church in its individual readers, in the family circle, and in the church at large, and thus be an important instrument in the dissemination of the heavenly doctrines, and the establishment of the New-Jerusalem Church as a visible embodiment among men; and we are glad to see the "Messenger" to be, and hope it may continue to be, even as it is already, such a paper.

We desire also to speak of the purchase, by the General Convention, of the stereotype plates owned recently by Messrs. Clapp and Carter, and the establishment of a general book-concern in the city of New York, in connection with the publication of a weekly paper. We are rejoiced to learn, from the Saturday proceedings of your last meeting, that the purchase would meet your approbation, and that a considerable sum was subscribed to aid in effecting it. The want of a plan for concentrating, and thus rendering powerful and effective, all the publishing efforts of the church in this country, has long been felt; and we trust the present movement of the General Convention will meet that want, and that all the friends of the church will co-operate in the good work with all their sympathy and sufficient means.

We cannot forbear also to express our gratification at the interest taken by your association in the success of the Urbana University. We are pained with the consciousness that the church has heretofore sadly neglected her juvenile members; and when, at length, we see a feeble effort made to supply them with the truths of science, mingled with the oil of a genuine religious influence, — pure milk, warm from their mother's breast, — we hail it as the token of a better day; and when we call to mind the Lord's commandment, "Feed my lambs," we find it difficult to express the earnest hope we feel that the children and youth of the church will not henceforward be "put out to nurse" at the corrupted breast of the "mother of harlots," or any of her daughters, "drunken," as she is, "with the blood of all the saints, and the blood of the martyrs of Jesus," — for the plague in the blood of the nurse can but be communicated to the infant that draws its polluted nourishment from her breast, — but will find the breasts of their own mother no longer dry, but full of purest milk, and ready to present the fountain to their infant lips.

Besides the subjects above mentioned, which seem at this time to claim the attention, and the united, active support, of every part of the church, there is another, of which it may not be amiss to speak. In this day, nothing is more common than for the venders of quack medicines to steal or assume the names and labels of genuine articles, thereby deceiving those ignorant of the difference between the genuine and the spurious, and gaining, at the same time, profit and popularity by the cheat; while those who buy or take their vile mixtures for genuine medicine may be considered fortunate if they escape death as the effect.

Quackery and fraud and theft and deceit are not confined to pills and balsams and elixirs. The name of Swedenborg, and the medicine given by the Lord through him to cure the world of spiritual blindness and all manner of diseases, have been, and are, stolen and counterfeited by many; and his name, labelled upon base and deadly drugs, has given them a passport to the stomachs of not a few of the less intelligent of his followers; while many, finding his name pasted upon the vilest and most poisonous stuff, have, in their ignorance of the difference between the genuine and the spurious, been driven, for self-preservation, to reject every thing that appears to have any relation to him or to the New Church. If

possible, and as far as possible, some remedy for this should be found and applied. If we can do no more, all of us can unite in causing, as far as possible, every counterfeit to be exposed, and every vender of a spurious article to be so described and advertised, that none need have a base corruption, or a satanic cheat, imposed upon them as genuine New-Church medicine. We solicit your attention, therefore, to the importance of using all available measures to preserve the New Church and her heavenly doctrines distinct in the public mind from all the pseudo systems ycleped Spiritualism, Fourierism, Communism, Interiorism, Socialism, Free-Loveism, that, like the locusts of the Revelation, have come up in swarms "out of the smoke of the pit;" and, while they appear to have the "faces of men," "there are stings as of the scorpion in their tails." From them we pray, in behalf of the New Church, "Good Lord, deliver us."

From the journal of the last meeting of our association, twelve copies of which were some time ago placed in the hands of your Recording Secretary, you will learn the state of the church with us.

Praying for the peace of Jerusalem, and that, in all the deliberations and actions of your body, and of all the organized bodies of the church, we may all realize "how good and how pleasant it is for brethren to dwell together in unity," we beg you, dear brethren, to accept the assurance of our fraternal affection and esteem.

In behalf of the Illinois Association,

J. R. HIBBARD, *Cor. Sec.*

Letter from Rev. Abiel Silver.

To the Michigan and Northern-Indiana Association of the New Church.

Dear Brethren, — I had hoped to be with you at your present meeting; but circumstances do not seem to favor it. I do hope and pray that you may have a good time, and that your hearts may be warmed with new zeal in the great and glorious cause, and that the Association may become thereby strengthened and encouraged as a body, and stimulated to higher activities of usefulness. If the New Church would be strong, its members must be united in active uses; and, to accomplish this, it must have some organic system of action.

How much need there is under the present distracted state of religious principles and sentiments throughout the world, when there is so much crying, "Lo, here! and lo, there!" amid all the strange and startling things that are being presented as new religious truths, new rules of religious action, and new grounds of religious faith; when false reasonings, in their most captivating forms, are brought to bear upon the sensual appetites and natural loves of our fallen nature, blinding the intellect with a false glare of angelic wisdom, and enticing men into the path of vice for the pursuit of wisdom and happiness, — I say, how much need there is, at such a time, that the defenders of the true faith of the New Jerusalem should have their standard high, and bearing the outlines of its principles in so distinct and definite a form, that they cannot be mistaken; that they should have that outward, organic order for united action sufficient to protect and strengthen each other against the delusive snares of the age! How much we need a universally acknowledged body, everywhere known, to which all inquirers after the doctrines of our church could be directed as a source upon which they could depend for the truth! I have never before so clearly seen, and so strongly felt, the importance of having all true receivers of the doctrines come unanimously and heartily together as one man, each waiving all his own peculiar preferences and prejudices, and cheerfully and harmoniously acting with the majority of the whole for the general good. This would require a general organization, with a ministry and teachers, known and acknowledged by the whole body as orthodox, according to the standard writings of the New Church. Any thing short of this can never resist and remedy the falses that will be pouring upon us on every side. The Holy Word, and the writings of Swedenborg, are now the *only safety* the world has against a universal chaos and destruction.

Here we have a standard upon which we can depend. God has mercifully provided it for us against this day of evil. And now, when the wars, earthquakes, pestilences, and famines, and false Christs and false prophets, which we are told would surely come, are everywhere agitating the mental world, it is our duty to "flee unto the mountains." We should now be ready to give up every selfish consideration, and raise high before the world the standard of the *love of God and the neighbor*. In the spiritual sense of the Word, we have a sure detector of all the false systems of the age: for that sense is the truth itself, — the *Lord himself*; and every heart that will receive Him will know what he receives, and all doubts will vanish.

Societies of various qualities and of every hue are now forming, and will, no doubt, continue to spring up on all sides, preaching deadly fables, and calling themselves of the New Dispensation; and where shall the anxious but unenlightened look for the New Jerusalem? Shall we point them to our books? The attention of but a small portion are first called to our doctrines by books. The public preacher, the organized church, and the holy sacraments, are the great means of influence. Shall we tell the inquirer that the New Jerusalem is to be found among all societies of people whatever; that it is scattered throughout the believers in Judaism, Paganism, Catholicism, and Protestantism, in Mormonism, Spiritualism, Free-Loveism, and all other *isms*; that every thing *good and true* in this mixed mass, together with the certain individuals which possess that goodness and truth, constitute the New Church on earth? No, brethren: let us have something more specific. For, whatever truth there may be in this view of the subject, abstractly considered, one thing is certain, — the *Dragon is not dead*: nor is he a bundle of mere abstract principles of the false and the evil; for he still exists in actual bodies of flesh and bones, and has organized societies in and of those bodies, with their systems of false teachings, which they are promulgating with all their might, and through which he is pouring "out of his mouth water like a flood, to destroy the man-child as soon as it is born" in any mind. And the command to us, with regard to such a society, is, "Come out of her, my people, and be ye not partakers of her plagues." And, as the powers of the Dragon are weaker in these old organized bodies because they cannot rationally meet the philosophy of the New Church, he assumes an attitude of an angel of light, and presents a false philosophy suited to the selfishness of man, and is forming his societies under its colors with immense power and influence. This power and influence the New Jerusalem has got to meet. Nothing else can ever reach it.

Now, to be strong against such a foe, we must *act together*. We cannot act together *without system*. We may wait for our internal states to form us into an harmonious external order as long as we please, and do nothing at last. Our internal states cannot improve as individuals, or as a society, without outward, systematic rules of action. Our internals cannot act without an external to act against. There must be a principle of re-action. The New Church, to meet the present difficulties, should form a general organization at once, throughout the whole United States, either by a general conference or otherwise, — any thing by which all can come together into united action. Now, I must confess, that, after all that has been written on the subject, I have not sagacity enough to see where we can erect a standard, with *teachers universally acknowledged in the church to be orthodox*, much short of the grounds upon which the General Convention is based; and the members of the body, acting from the love of God and the neighbor, would modify those grounds at any time to suit states and circumstances. Indeed, under the present state of things, those grounds do look to me to be safer and better than any thing else I have seen as a basis of a general organization.

And it does truly seem to me that the time must be near at hand when all leading New-Church minds, wherever they are, whether in the General Convention or out of it, who *love the truth* for its own sake, and *hate falsehood*, will be ready at once to give up all the minor things which now divide their energies, retard their progress, and weaken their influence, and to unite their powers upon

a common plane, in defence of a common interest, against a common enemy,—and that enemy the hells, in all their subtlety and cunning, for the overthrow of the New Jerusalem.

If all who receive the writings of Swedenborg as the true commentary of the Holy Word, and himself as the divinely commissioned herald of the New Jerusalem, would bring their minds and influence together as one man in the support and di-semination of the heavenly truths, how soon would they lose sight of their differences of opinion in church government, and lose their own wills in the use, in the will, of their heavenly Father! and how strong our papers would become in the harmonious promulgation of those great, sublime, life-giving truths which are to bring the world to see eye to eye! They would then be thrice-welcome messengers of light and life to every subscriber; and that light would be undimmed, and that life unchilled, by those unkind expressions and harsh judgments about nothing, *comparatively speaking*, which latterly make us almost dread to open some of them, and often refuse to lend them.

But, under all the darkness and death by which our race seems to be threatened, there is one consoling hope, founded upon the eternal Word of Jehovah, that the New Jerusalem *would come*; that the gates of hell should not prevail against it; and that the Lord will yet “wipe away all tears from all faces,” and “make all things new.” But alas for the bitter trials through which the world is to pass before it is accomplished! *It must pass through the furnace of affliction* before it can be purified; and the light of love of the New Jerusalem *must* do the work. Oh, may we, brethren, cease not to do our duty in presenting that light and love! — remembering, that, if we present the *love* with the light, it *will have its effect*, and that, to do this, we must lose ourselves in the Lord’s will. In the old expression, that we must “give ourselves up to God,” there is great beauty, when we see that it is to yield our wills to his in actual obedience to his commandments.

That this blessed influence of the Holy Spirit may govern all your deliberations is the prayer of

Your feeble brother,

ABIEL SILVER.

Report of the Minister of the Detroit Society.

Since the meeting of the Association in February, I have preached regularly in this city (part of the time twice on a sabbath), except six sabbaths in June and July, during which time the society had no public worship. I have done but little missionary or colporter work. In April, I visited Ann Arbor, Dexter, Jackson, and Marshall, offering the writings of the church for sale, and met with fair success. No public lectures were delivered in this connection, as the season of the year and the state of the weather seemed unpropitious. The first week in June, I visited St. Clair to attend a funeral, and while there administered the ordinance of baptism to one adult receiver. On Friday of the same week I went to Peoria, Ill., to attend the annual meeting of the Illinois Association, and to be present at the dedication of the new and beautiful temple of the Peoria Society. On Sunday following, preached twice in that place; and, on the next sabbath, preached in Chicago. Returning through Northern Indiana and Southern Michigan, I lectured at Elkhart and Cassopolis; and on Sunday, 24th of June, preached twice in a schoolhouse at North Marshall. On the sabbath following, I was in Boston; and, though not in season to participate in the business meetings of the Convention, I was in time to be present at the committee meetings immediately following the adjournment.

On the 22d of July, I preached for the first time in the new place of worship of the Detroit Society, and have not been absent on the sabbath since that time.

On the 26th, 27th, and 28th of September, I lectured at St. Clair, the first evening to a small audience, but on the two last evenings to about forty persons each night. Sold a few books during my stay in the place. Two members of the Detroit Society — viz., Mrs. A. Russell and Mrs. W. H. Babcock — reside in this village.

Since the last meeting of the Association, I have administered baptism to sixteen persons (five adults and eleven children), attended thirteen funerals, and solemnized three marriages.

In the above funerals, in no instance was the deceased an adult member of the New Church, and but one was a child of New-Church parents. For the most part, the persons who listened to the funeral service on these occasions were not at all, or but slightly, acquainted with the doctrines of the church. And it has seemed to me that this is one of the most effective forms of missionary work. The average attendance on these occasions would not fall short of fifty persons; and the good effect of the instruction has usually been quite apparent.

Recently an arrangement has been made, under which I am to visit Jackson once in two weeks, or every week, and perform divine service in the evening. It has not yet reached a state of active operation, but probably will do so within the next week or two.

All which is respectfully submitted,

JABEZ FOX,
Minister of Detroit Society.

To Michigan and Northern-Indiana Association, assembled at Grand Rapids.

MEETING OF THE MICHIGAN AND NORTHERN-INDIANA ASSOCIATION.

THE remainder of the proceedings of the Michigan and Northern-Indiana Association, and of the communications to that body, will appear in the next number of the Magazine, with the exception of a long communication from Rev. B. F. Barrett. The latter does not seem to us to be respectful to the General Convention, and is therefore deemed unsuitable for the pages of this journal. We would gladly pass it by in silence if its character was not so remarkable as to appear to us to require some comment. The whole of these proceedings, including the communication from Mr. Barrett, first appeared in the "New-Jerusalem Herald."

The General Convention, consisting entirely of members who have professed their faith in the doctrines of the New Church, and who it is charitable to suppose are honestly endeavoring to make them the rule of their lives, and are brought together for the great purpose of aiding each other in the work of regeneration, and of communicating to others the good things which they have themselves received, appears to be regarded by Mr. Barrett as nothing but an engine of power, controlled by the love of dominion, and destructive to individual freedom. He says, when speaking of this body, —

"We know very well how all large ecclesiastical bodies have always conducted. We know what have been the general character and tendencies of such bodies. We know how uniformly they have abused power as soon as they have obtained it. We know that they have never, in a solitary instance, been friendly to individual liberty or the right of private judgment. We know that they have never been the friends, but rather the enemies, of human progress: for progress cannot take place without new developments, new ideas, new views, new interpretations of the truth; and these, if they ever come at all, must come through individuals. But when an ecclesiastical body has once *voted* this or that to be true, even though the vote may have been carried by a very small majority, it is not likely very soon to change its position, *It will not change*, unless perchance its leading and influential men should change. It will quietly settle down in the opinion *voted* by the majority, and go on confirming itself more and more in that opinion. And not only so, but all who hold, and are free to express, a different opinion, are looked upon as heretics, aliens, dissenters, enemies of the church, mischievous and dangerous personages; and no effort is spared to bring them and their opinions into disrepute.

"Such *have been* the character and conduct of all large ecclesiastical bodies; and the larger they are, the greater is the danger of their falling into this state, the greater the abuses they practise and the tyranny they exercise, and the greater obstacle, therefore, do they oppose to the progress and development of humanity: for, just in proportion as an ecclesiastical body becomes large or numerous in comparison with others, it becomes proud, imperious, and intolerant, imagining that it has a divine right to control the Lord's heritage, to set up one and put down another, and to have its decisions and doings respected, loved, and honored, as if they were the decrees of Heaven."

Such appears to be Mr. Barrett's estimate of the character of the great body of the receivers of the heavenly doctrines who constitute the General Convention, and of the dangers to which the Convention tends. He accordingly favors the "prompt withdrawal from the Convention of all societies and associations outside of New England;" and says that he should advocate the withdrawal of the Michigan Association, if he were present at its meeting.

If those who profess the doctrines of the New Church are under the influence of the love of dominion; if they are not what they appear to be, but are seeking their own selfish ends under the cover of religion, and their professions are a mere pretence, — then, indeed, all organization may be converted into

an instrument of evil instead of good. The argument applies to societies and associations as well as to the Convention. All the difference is, the greater the body, the greater the evil; and if it be such an evil, perhaps the sooner men fall back into their own individuality, the better.

But how different is Mr. Barrett's language when he speaks of himself! After finding fault with the General Convention, which seems to do nothing that pleases him, he says, —

“I am endeavoring, as far as in me lies, to look at *USE*, — the very thing which the angels of heaven look at. I am trying to consult for the good of the church, by considering what is most needed at the present time, and by studying the simplest, most expeditious, efficient, and economical method of doing it. I stand ready to devote *all* my time, and some money, towards the spread of the heavenly doctrines. Alone and single-handed, I can do something; but much more with the encouragement and co-operation of others.”

He consequently comes to the conclusion, after all, that an organization is necessary for the performance of the uses of the church, and thinks that it should exist with central organs in New York and vicinity. We are not told how this new organization is to be relieved from the dangers to which the Convention seems to be regarded as having an almost irresistible tendency. If all the members, “as far as in them lies, endeavor to look at use, the very thing which the angels of heaven look at,” we doubt not that the danger will be averted. But what assurance have we that this will be the case with this new body, any more than with the members of the General Convention? We might naturally suppose that the danger would be increased, rather than diminished, by having the power centralized in one locality; and that the General Convention, consisting of members from all sections of the country, each one of whom is entitled to his just influence, and is eligible to office, and is expected to have a watchful care for the common good, would be the least likely of the two to abuse its power. Merely vague and general charges and insinuations of an abuse of power on the part of the General Convention, of course, admit of no refutation. Should these charges be made specific, we think it would be easy to show that they are unfounded.

What is said in regard to an unwillingness to change on the part of an ecclesiastical body, will at once be seen to be inapplicable, so far as the General Convention is concerned, by all those who are familiar with its history. It has always put itself in the attitude of a learner, conscious that it was pursuing, in some respects, an untrodden path; and every thing has been open to the fullest consideration and the freest discussion. All its regulations, including even its constitution, have been subject to change, simply by a vote of the majority; and changes have been constantly taking place from year to year. These might naturally be demanded in consequence of changes in the condition of the church itself, and might be expected to take place if the members of the Convention kept their minds open to new and increased light. Indeed, we find in a recent article in the "Crisis," over the signature of "B. F. B.," that the alleged changes in the views of the President of the Convention, and of the Convention itself, on the subject of baptism, are made the occasion of reproach and disparagement. If the Convention does not change, it is blindly wedded to expressed votes, or controlled by its leading men; and, if it does change, it is unstable as the sand. It can neither stand still nor move without incurring displeasure. The caption of the article alluded to is "Rock or Sand;" and the editor says, —

"We insert a communication in this number, from Mr. Barrett, in relation to the shifting grounds taken by the Convention on the subject of rebaptism. Similar changes may be pointed out in every opinion, measure, or mode of action therein adopted, particularly in the matter of the order in the ministry, all showing the sandy foundation of the whole fabric."

There are some who seem to be far less sensible of the wrong of abusing or misrepresenting the general bodies of the church than they would be if an individual were treated in the same manner. We have not so learned the heavenly doctrines. As charity rises in an ascending series from the individual to society and to the church; so we believe that any breach of charity is proportionably greater, and fraught with greater evil, when committed against a collective body of the church, than when committed against an individual member.

"But not only is man the neighbor, in his individual capacity, but also considered collectively, for a less or a greater society, the church, the kingdom of the Lord; and, above all, the Lord himself is also the neighbor. These are our neighbor, and to these we are to do good from a principle of love. These also constitute the ascending degrees of this relationship: for a society consisting of many is the neighbor in a higher degree than an individual; our country is so in a still higher degree; the church in a still higher degree than our country; and, in a degree higher still, the kingdom of the Lord: but, in the supreme degree of all, the Lord himself is the neighbor. These degrees of ascent are like the steps of a ladder, at the top of which is the Lord."—*H. D.*, 91.

INTELLIGENCE AND MISCELLANY.

LETTER FROM M. LE BOYS DES GUAYS.

[We requested Mr. Joseph Andrews to propose to M. Le Boys des Guays, of St. Amand, that he should become a regular correspondent of the Magazine. It will be seen from the following letter, addressed to Mr. Andrews, that his other pressing engagements in the service of the New Church will not allow him to accede to this proposition; though he allows us to expect from him occasional communications, by which we hope to keep our readers informed of the state and progress of the New Church in France. The printed catalogue, alluded to in the letter, of the works of Swedenborg which M. Le Boys des Guays has translated into French, and published, includes all his theological works, with the exception of a portion of the "Apocalypse Explained" and the "Apocalypse Revealed," which are said to be now in the press. These works are now to be obtained in the French language, at reasonable prices. — EDS.]

ST. AMAND, Dec. 29, 1855.

DEAR SIR AND BROTHER, — Before replying to the different questions which your letter contains, I feel obliged to apologize to you for my long silence, begging you to accept these excuses, which are all founded on my numerous occupations, and which are specified in the letter which I have addressed to Mr. W. Chauvenet, to whom I have not written quite so promptly as I

could have wished. In my reply to Mr. Chauvenet, I asked him to inform you that your letter had arrived, and that I would answer it as soon as I had time; but a month has already passed without my being able to find a single minute to correspond with you. Without knowing you personally, I have so often heard of you through the good Hartel, who liked and esteemed you, that I can only approve of the choice which the General Convention has made in appointing you as correspondent of the church of the United States with the church of France.

I rejoice at the agreement which exists in the American church on the questions of which you speak to me; but I could not go back to those passages of the report which are pointed out in your letter, that report never having reached me.

I have very little news to give you. The church in France is still, so to speak, only in a state of preparation. We had thought eighteen years ago, when we began the publication of the "Review," that France was in a state to receive our heavenly doctrines: but we had presumed too much; the time was not yet come. Nevertheless, the publication of the "Review" had this advantage, — to make known among us the existence of a new Christian church, and in what the doctrines of that church consist. If we have not continued the publication of this monthly journal, it is, among other rea-

sons, because the printing of it swallowed up all our resources, and we thought it would be more advantageous for the New Church to re-serve all the resources to publish a French translation of all the theological works of Swedenborg. It was too heavy an undertaking for our small means: but, till the present, the Lord has provided for it; and I have the full hope that he will provide for it in future. My entire life will be devoted to it; but as I advance in age, and as I desire that the rest of my translations may be published in my lifetime, so that I can look over the proofs and make the necessary corrections, and as it is the same with all the other complementary works which have been written, and as I wish besides to finish the part of those works which is still only begun, it follows that all my time from morning to evening is occupied.

Since we have no longer a monthly publication to occupy us, we have in the mean time published four volumes a year; and I will do all I can to have as many in future. You know, doubtless, that the Count de Las Casas,* senator, has left, by his will, a sum of twenty thousand francs, payable in ten years, — that is to say, two thousand francs a year for ten years, — for the publication of the works of Swedenborg. This legacy changes in nothing our position, for M. de Las Casas gave me the same sum every year; but at least it insures us this same amount for ten years. M. de Las Casas made this legacy two hours before leaving our world. This sum of two thousand francs constitutes almost the third of our annual expenses. The Lord has provided for the other two-thirds until now, in one way or another; and I have always, as I told you, entire confidence that he will continue to provide for it by means of men of good-will.

As for the number of our publications, it is almost nothing; but we are in hopes that in future they will go on more smoothly: nevertheless, we are always glad of any assistance from our friends. We continue also to endow with them the public libraries which wish to secure them; for we have met

with refusals. Thus we have lately presented with a complete collection the library of the Institute at Paris, and that of the town of Besançon. I have also sent gratis, by the mediation of Madame Frédérique Ehrenberg, a Swedish lady of distinction now in France, five complete collections to Sweden, — namely: 1st, To the Royal Academy of Sciences, of which Swedenborg was a member; 2d, To the Royal Library of Stockholm; 3d, To the Academic Library at Upsal; 4th, To the Library of the Museum of Natural History of Gottenburg; 5th, To the Library of the University of Lund. Madame Frédérique Ehrenberg, who is now at Bayonne with one of our brothers, M. Dudons, colonel of the staff, will come this spring to see us, at St. Amand, before returning to Sweden. I have lately received a letter from the Secretary of the American Bible Union, No. 5, Broom Street, New York, in which he asks an exchange of our French translations of Swedenborg with the biblical works which the Bible Union publishes. I accepted with eagerness this exchange; and our books were sent a week ago.

Too much time would be necessary to give in writing the list of our publications. I send with this letter a printed catalogue. You will see by the catalogue that five volumes remain to be printed of the "Apocalypse Explained" (the work will make seven of them), and the "Apocalypse Revealed," then all the complementary works of which I have spoken above.

You can judge on receiving this, dear brother, if it is possible for me to accept the proposition you made me, in the name of the editors of the "New-Jerusalem Magazine," to be a regular monthly correspondent of that journal. In spite of my wishes, I cannot accept an office which I cannot fill without neglecting my own business. Please to thank, in my name, the editors for having thought of me for that office, and tell them that it is impossible to accept it, for the above-named reasons; but it will always be a pleasure to inform them, through you, of all the interesting matter in France concerning the New Church.

As for the project I had formed of visiting our brothers of the United

* This gentleman was the son of the count of the same name so well known as the friend and companion of Napoleon at St. Helena. — Eds.

States, — a project which could not be put into execution last year, on account of the indisposition of my wife, who was to accompany me, — I desire to realize it, but am still ignorant when that will be permitted.

I receive regularly from New York the "New-Church Messenger;" and Mr. Minot receives, at Paris, the "New-Jerusalem Magazine." We thank the editors of both for this proof of their kind attention and courtesy.

Will you, sir and dear brother, present my salutations to the members of the church, and reserve for yourself the assurance of the Christian affection of your obliged brother in our Lord,

LE BOYS DES GUAYS.

Madame Hartel has been very sensible of your kind remembrance. She presents her friendly salutations.

LETTER FROM DR. TAFEL.

TUBINGEN, Dec. 19, 1855.

MY DEAR SIR AND BROTHER, — I hope you have received my second letter, written four weeks ago, together with my French Address to the Evangelical Alliance. Since that time, I received very good news from Switzerland, where not only the receivers increase internally in zeal and mutual love, but also successfully spread the seeds of heavenly truth. The very intelligent and zealous sister of Mr. Gustave de Strave, at New York, although quite different in political views from this her brother, has also gained some influence upon him, and hopes he will be brought nearer and nearer to the truth; which would be a great gain for the church, because he is a very talented man, at present occupied with the edition of a universal history, but after that without a situation, as it seems, correspondent to his talents and abilities. Wherefore she hopes, that, by the assistance of Newchurchmen, he might receive such a permanent place, and thereby also be brought into connection with them. I hope the matter may be taken into consideration. All members of her large family, and all her friends, have felt the salutary influence of the heavenly gifts. There is, for instance, a highly qualified brother, who lost his only hopeful and

excellent son, of six years, and could only be consoled by the work on "Heaven and Hell," which he read in my German translation. He remained firm in his belief, although the American ambassador made him an objection similar to that of Omar, — either Swedenborg's doctrine is contained in the Holy Scripture, or not: if contained, it is useless or superfluous; if not, it is to be rejected.

We are much indebted to our English brethren, who, in the present year, have sent me a subscription of £239. 7s. 11d. This sum was collected, according to the recommendation of the General Conference, by the admirers of the works of Emanuel Swedenborg, to assist me in translating them in German. I have, therefore, no right to employ it on the manuscripts or on reprints of the Latin originals, but accordingly published the third volume of the German translation of the "Arcana Coelestia," and the first volume of my translation of the "True Christian Religion." At present, I am occupied in publishing my translation of "A Catechism; or, Instruction for Children in the Heavenly Doctrines of the New Jerusalem. *Illustrated and confirmed by texts of Scripture.* Prepared by direction of the General Conference. London, 1837." And, at the same time, I am preparing a fourth volume of the "Arcana Coelestia;" after which shall appear the second volume of the German "True Christian Religion." In 1830, I had published about one thousand copies of the same catechism, translated from the English edition of 1828. These copies were sold in twenty-five years; but this edition was without texts of Scripture, and filled, therefore, only one sheet, including a short history of the New-Church catechisms.

Another pamphlet, which required a second edition, is my "Spirit of the Lord's Prayer, and of the Ten Commandments, in Morning and Evening Prayers for every Day of the Week," of which, at first (1837), about seven hundred and fifty copies were printed, which were sold 1851. Thirty copies went at once to St. Petersburg. There is some sympathy in Russia for the New-Church doctrines; wherefore I sent also, as you know, a copy of my "Address

to Prof. Schleiden" to our hereditary princess, Olga, the sister of the present emperor, who, let me write, has received it with pleasure, and sends me her best thanks for that mark of attention. Another copy I sent to her husband, the hereditary prince, who answered that "he expresses his friendly thanks for that interesting writing." From the fifty professors to whom I had presented it, I heard some voices saying that Prof. Schleiden is fully refuted.

Last summer I made, in the library, the acquaintance of Dr. James Henry, Vice-President of the Dublin College of Physicians, who, although a rich man, is travelling through the world, with his daughter, on foot; and this daughter has much learning,—reads, for instance, with her father, in the commentaries on Virgilius, the Greek of Homer's "Iliad," &c. They spent, although not yet being believers, some evenings with us, and said that they had much conversation upon Emanuel Swedenborg with a Newchurchman at Florence,—viz., Mr. Power, the celebrated sculptor from America. Dr. Henry has written much in different sciences, and compared seventy manuscripts of Virgilius. He had a great practice at Dublin, but nearly lost his confidence in mankind. He said to me that I am the most sincere man he ever saw, and presented me the following lines, afterwards inserted in his poems:—

"To Prof. Dr. Tafel, Librarian of the University Library in Tubingen.

"Learning and leisure, and a gentle mind
To works of charity, of itself inclined;
Visions of good and beautiful and true,
Hiding the real sad, suffering world from view,—
Are bounteous Heaven's munificent gifts to thee:
Enjoy them, and of all men happiest be.

"JAMES HENRY.

"TUBINGEN, Aug. 24, 1855."

I said to him, that, if I have really these gifts, they are not my property, but continually that of the divine Giver, without whose omnipresent assistance and teaching we can do nothing, and to whom belong all merit and honor; but this he could not yet understand. He let me send some of his pamphlets, and amongst them "An account of the Drunken Sea,—by James Henry, M. D., Fellow of the College of Physicians: Dublin, 1840;" of which I adjoin you here a copy, because, at the time of its appearance, it

had a great effect against [the habit of drinking strong liquors and of] drunkenness in general; wherefore it was *in extenso* inserted into many newspapers: which describes scientifically, but in a poetical form, all the phases of drunkenness and of its effects.

Miss Anna Baskerville, from England, wrote me again that she has not yet found a place, and told me that she would not be unwilling to go to America. I think many families there would be glad to possess such a governess, or assistant, of the New Church. The Rev. A. Clissold also showed an interest for her, but wrote her that hitherto his exertions to place her were in vain.

With my most cordial salutations to all friends and brethren, I remain, my dear sir and brother, with great esteem,

Yours truly,

EMANUEL TAFEL.

"PRINCIPAL POINTS OF DIFFERENCE BETWEEN THE OLD AND NEW CHRISTIAN CHURCHES."

By Mrs. LOUISA N. TURNER. Third edition, revised and enlarged.

THIS volume has been before the church for a considerable time, and has now reached a third edition because it has been found excellent and useful. It exhibits the points of difference between the Old Church and the New plainly, but, as we are most happy to say, always fairly and always kindly. It never descends to *scolding*, nor vituperation of any form; but it is such an exposition of the views of the Old Church as a calm, reflective, and accomplished lady would write, who felt no hostility to doctrines through which it had pleased Providence to lead her, but a decided preference for the truth which she had found so much better, and an affectionate desire to help others who were treading the same difficult path.

This little work is excellent for what it is, and for what it is not. There is no ambitious writing in it,—nothing which puts self forward, or promises or attempts more than it performs; but it is a good book, intended and calculated to assist one who is approaching the truth, and to make that truth attractive with its own beauty.

MISSIONARY TRIP TO CANADA WEST.

THE Rev. J. P. Stuart, by invitation, visited Canada West, in the autumn of 1854, and made arrangements with the New-Church friends there for the missionaries in Ohio to visit them three times in a year. The following January, the Rev. J. H. Williams, of St. Clairsville, was to have visited them, but failed to do so. This failure led the Society in Berlin to apply in New York for a minister to re-ide with them. The Rev. Mr. Wilks paid them a visit, at their request, and arrived there about the time I did.

I left home for Canada, July 5, 1855, in company with my wife; and we reached Mr. John B. Bagwell's, of Etobicoke, nine miles beyond Toronto, the next evening, where we were very kindly received. The following day, Mr. W. Spiers, of Mayfield, met us, and took us home with him, where we found a *real home*, and in the neighborhood a fine Society of New-Church friends, alive and active in the service of the Lord. We remained at Mayfield and the township of Chinguacousy over two sabbaths, visiting nearly all the New-Church families, — and where I preached four discourses, and administered the ordinances of the church.

Leaving Chinguacousy, our kind friend, Mr. Spiers, took us to Mr. Peter E. Kaiser's, York Township, where we remained several days. Near this place, I had the pleasure of meeting with Mr. Kerr, of Kleinberg; Mr. Duncan McCollum, of Burwick; and Mr. Daniel Wright, of Thornhill, — all school-teachers and Newchurchmen; and also Mr. Robert Lyon, near Mitchell's Corner. I preached one discourse at Mr. Kaiser's, and baptized his children; and one discourse at Mr. Wright's, and baptized his children. Here my wife was taken with the ague; and we were taken by Mr. Kaiser to Mr. John B. Bagwell's.

Mr. Bagwell took me in his carriage to see the families of the Thompsons, of whom Brother Stuart speaks in his report after his return from Canada. These are warm-hearted friends of the church, desiring its prosperity.

The following Monday, July 23, our very kind friend Mr. Bagwell took us

to Toronto, to be ready for the steamboat to Hamilton the next morning. Mrs. Miller's ague continuing, we left Toronto as we intended, and arrived at Strathray, some thirty miles west of London, in the evening. Here I have a brother living, and whom I had not seen for eighteen years. After remaining at Strathray until my wife was better, I left her, and went to Berlin, Aug. 2, and found that the Rev. Mr. Wilks had left there two days before I arrived. I was much disappointed at not seeing this brother.

I remained at Berlin over two sabbaths, and preached four discourses. I also visited several places in the county, and baptized some children. Everywhere I found the New-Church friends to be alive and in earnest. I attribute this to the steady, regular, and devoted attention to their public worship and instruction on the sabbath; for, though they had been without a minister for four years, they had continued to gain in strength and in numbers. I also found them to be very liberal: they do not want a religion that costs them nothing.

After forming a warm attachment to the Berlin Society, I left them, and returned to Strathray. A kind brother, Mr. C. Doering, of Philipsburg, took me to Galt, to take the cars. A New-Church friend at Galt complains, in the "Messenger," of my calling without seeing them, through my great hurry, or without even leaving my name. The reason was simply this: I had sent to my brother, of Strathray, to meet me at London on Tuesday morning; and, if I had missed the cars at Galt, I should have disappointed him, and neglected some other business. Should I go that way again, I will spend some time with that brother. I preached at Strathray three times, and had quite an excitement among the religious people there. I also had a similar time at Bosanguet. In the whole, I hope this journey to Canada West was not lost labor.

According to arrangement with the Canada friends, I left home again, Sept. 20, on a second trip to Canada. This trip was confined to Etobicoke and Chinguacousy, besides some little services in and near Toronto.

J. H. MILLER.

TRAVELS IN EGYPT AND THE HOLY LAND. (*Continued.*)

A swarthy Arab, with turbaned head and flowing robes of white cotton, rowed us to the Custom House, a little ruinous hovel, where all the baggage was landed. I was about to open my trunks; but our body-guard hinted that it was quite unnecessary, and that a little *bucksheesh* would save all that trouble. We gave the bucksheesh, and passed on, little knowing what a talisman that word was to be in Egypt, as we have already begun to learn. "Will you have one camel, or one man, for carry your baggage?" asked our body-guard. "A camel, by all means," we said. But camels were in the background, while men were plenty enough. Our baggage was already seized by half a dozen swarthy Arabs, covered with a few rags that were ready to drop off as they moved. Each man shouldered a trunk, and all marched off through the crowd in procession; and *such* a crowd it was too! Camels' legs and donkeys' noses were met at every turn. We hurried along through a labyrinth of crooked, narrow lanes, unpaved and dusty, between walls of unburnt brick, against which lay piles of rubbish, with dirty, naked children rolling over them. Now we met a *sheik* astride a mouse-colored, shaven donkey, with large white turban and clumsy red slippers, smoking, as he rode, with a pipe full six feet long. Next came a string of camels, — for they were strung together like a train of cars, — all loaded with huge skins of water, which took up the whole width of the passage; and, last of all, some balloon-shaped masses of black silk, also mounted on donkeys, with a pair of ladies' eyes peering through a gap left for the purpose.

Some five minutes brought us through the labyrinth, and into a large open square, surrounded with houses built in a semi-European style. Our hotel is on one side of this square, which looks as hot and dusty as Broadway in August, though not quite so crowded. The Frank quarter is built of small stones, the walls being covered with stucco; but, in the Arab quarter, the material is unburnt brick, plastered and whitewashed. The Oriental character of the city is fast vanishing be-

fore the Frank customs; and carriages are being introduced to supplant the demure Egyptian donkeys. These latter are still used by the natives as the only means of locomotion. They are active little brutes, much larger than the shaggy donkey of Western Europe; and their coats are generally clean shorn, leaving their smooth, mouse-colored hides nearly bare. They make the same delightful bray that all other donkeys do, reminding one of a huge pair of blacksmiths' bellows in the last stages of convulsion, with a whooping-cough.

After a bath, and a lunch of bananas, oranges, and dates, we started out, alone and unmounted, to find Pompey's Pillar. Taking our direction from the map and the sun, we marched out of the crowded part of the city, and soon found ourselves in a narrow lane, winding among groves of enormous palm-trees. After having our eyes nearly blinded by the glare of the sunshine upon the whitewashed walls and dusty streets in the town, this mass of shade was peculiarly pleasant and refreshing; while the novelty of the scene kept our eyes engaged in all directions. There were men at work gathering the dates, which hung in heavy clusters from under the tuft of feathery leaves. The men climb the bare trunks, often sixty feet high, walking up as on a ladder, stepping upon the stumps of former leaves, and resting their shoulders in a looped strap which passes around the tree. Arrived at the top of the stem, under the spreading tuft of leaves, they lean back on the strap, and, having both arms at liberty, cut off the bunches of fruit, which they lower to the ground with a cord.

We lingered under the grateful shade of the palms and bananas, enjoying the novelty of the scene, so peculiarly African, till we had nearly forgotten the object of our excursion. On emerging from these gardens, we passed out through the city gate, where two Turkish sentinels, in white cotton uniform, were fast asleep on a divan, and found ourselves at once in a waste of bare sand. A straight avenue led south from the gate, lined with acacias and cypress-trees, that are kept alive by continual watering; and the solitary column of Diocletian was full in sight,

about ten minutes' walk before us. This is nearly all there is left of the splendor of the city of Alexander, once the first port of the Mediterranean, with three hundred thousand inhabitants. It is a single block of polished red granite, some ninety feet high, with a composite capital of the same material. Time has done little to injure it; but the foundation has been nearly undermined by Englishmen, anxious to carry off a piece in their pockets. Half a dozen dirty, naked children, with shaven heads and eyes full of flies, and an infirm old man, from the mud village close by, were waiting at the base of the column, watching for travellers of whom they might beg. As soon as we came within hearing, we were assailed by the whole crowd speaking at once, in a mixed dialect of English and Arabic, "Hurrah, captain!" "Good boy!" "Pompey's Pillar!" "Bucksheesh! bucksheesh! Give me sixpence!" "Good boy!" "Good-by!" "Tijeb!" "Hurrah!" and so on *ad infinitum*, leaving us no chance to say a word if we had wished. They were no mute or plaintive beggars; but a gang of noisy, boisterous children, who have taken up begging as a profession for life, and have chosen this as one of the best *stands* to find customers.

From the knoll on which the Pillar stands, we could see Lake Mareotis on the south, while all around us was a dry expanse of yellow sand. The Turkish cemetery occupies several acres of this barren waste, with the white-washed domes of the sheiks' tombs scattered among the more humble monuments. The modern city lay spread out on the north, girded with gardens of banana, orange, and date-palm trees. We saw pieces of polished granite and carved capitals lying all about the city; but they are not in place, and no one can tell to what they belong.

We afterwards strolled back through the city to the eastern harbor, where we came quite unexpectedly upon Cleopatra's Needle. It stands partly buried in sand, where it was placed during the Roman dominion, having been taken from the ancient city of Heliopolis to adorn the city of Alexander, just as the similar obelisk of Luxor was carried to ornament modern Paris in the reign of the last king.

We returned to our hotel quite exhausted by the unusual heat, and sought refuge from the November sun behind a pair of green blinds, with the thermometer standing at 82°.

Our first night in Egypt was not a pleasant one; and I wished myself back on the deck of the steamer, looking up at the stars. We had promised ourselves a good sleep; but were tormented by myriads of mosquitoes, as voracious as if they had been kept on rations for the last year. We all longed for the morning; and when it came, we were up and dressed in good season, with aching eyes and swollen faces. Luckily, our abode in this city is not to be a long one. The new English railroad is already in operation half way up to Cairo; and a steamer runs in connection with it, to carry passengers the rest of the way. We have accordingly taken places for to-morrow's train; for the Nile has no objects of interest to us below Cairo.

CAIRO, NOV. 29.

We left Alexandria at eight, A.M., seated in an English railway-carriage, and proceeded over the Delta of the Nile at a speed of some fifteen miles per hour till noon, when we reached the point where we were to take the steamer. An hour and a half was here spent in transferring the baggage, which was all carried aboard on the backs of Arabs. Meantime, we all waited patiently, under a broiling sun, among some hundred and fifty fellow-passengers, crowded together with an immense pile of baggage, on a steamer about as large as one of our ferry-boats in New-York Harbor. Soon after starting, we found that the boat was capable of making some seven miles an hour in still water; so that we proceeded against a current of three miles an hour somewhat faster than a horse could walk. It was evident that we had found our lodgings for the night; so that we soon made ourselves at home in a snug corner, and looked quietly about us at this most singular country. The broad alluvial tract, known as the Delta, extends all the way up to Cairo. Its surface offers no hills or valleys to the view; but the annual inundation had just subsided, and the vast expanse of fertile soil is

fast growing green under the influence of a scorching sun, shining upon the fat mud left by the retreating waters. Immense fields were shining with the fresh verdure of the young wheat, just springing from the mould; while other fields were being ploughed and prepared for the crop by naked Arabs, assisted by camels, buffaloes, and donkeys, yoked together indiscriminately. Here and there, a village of one-story mud-houses, shaded by lofty palms, varied the monotony of the view; and sometimes the air was filled with countless flocks of pelicans, cranes, or flamingoes, scared up from the muddy banks, or their fishing-grounds in the river, by the approach of our fire-spouting intruder. Night at last closed in upon us; and each man tried his best to persuade himself that he was comfortable.

Long before the morning came, I was awakened by the stopping of our engine, and found the boat had run aground in a fog. No one is in a hurry in Egypt; so we lay there, stuck fast in the mud, till daylight, when we proceeded slowly, dodging about in the fog from right to left, as often as the man on look-out found the east or west bank of the river directly before our bows. As the sun arose, the fog lifted, and we were all on the look-out for the Pyramids. Two faint blue triangles at last appeared in the southern horizon, standing sharply defined against the sky. They remained in sight all the rest of the morning, slowly losing their hazy appearance as we approached. We passed Mohammed Ali's great stone dam, designed for the purpose of irrigating the Delta during the dry season; thus enabling the soil to produce two crops a year with comparatively little labor. The progress of the work was stopped with the career of its originator; for no Egyptian viceroy will carry out the plans of his predecessor. It now stands in the way of every boat passing up and down the river; for its hundred arches stretch quite across both branches of the Nile, just below their separation. A fleet of boats were waiting for wind to take them through the lock; and our little steamer found it difficult to stem the current in passing them. The masonry seems to be nearly complete; though its arches are

all unprovided with gates, and no canals are yet made to distribute the water over the Delta. Two million pounds sterling have already been expended upon it; and nearly half as much more would be required to complete it. Yet it seems likely to be never completed, and to remain a great obstruction to navigation, without any corresponding use to the country.

We had by this time serious thoughts concerning a breakfast; but it seemed that no provision had been made for such an event, the entire stock of eatables on board being three pounds of bread and a dozen eggs, which was all dealt out in small allowances to such as were sufficiently wide-awake to order a bit in private, and pay for it. The forenoon was wearing away, and our appetites were becoming ravenous, when we finally ran the bows of the boat on a bank of mud, and despatched a man to a mud village near by on a foraging expedition. After full half an hour's absence, he returned with three cackling chickens, carried by the heels, and a basket of Arab bread, baked in flat cakes, resembling our "buck wheats," very brown, coarse, and sour. In another half-hour the chickens were served up in nearly a dozen different ways, so mixed with brown rice, gritty macaroni, and sour bread, that they succeeded in stopping the mouths of the half-famished crowd about noon. By this time, the high table-lands of Mokattam were plainly in sight on the south-east; on a projecting bluff of which stood the citadel-mosque of Cairo. The bank of the river was lined with a thick growth of acacias; at the north end of which we could plainly see the palace and gardens of Shobra. The countless bustling minarets behind the palms, ranged along the base of the tawny desert cliffs, told of the vicinity of the great city; and we came opposite Babeluk, the port of Cairo, about one, p.m., passing a long line of *casques* that lay heaped to the muddy shore, with enormous yards slott, and dirty, half-naked Arabs below. It was the first really African port we had entered; for Alexandria is Europeanized. Here was nothing to remind us of civilization but a couple of bright little steamers, belonging to the pacha, which

lay at anchor in the stream. They were nearly covered with gilding; and their decks were shaded with crimson awnings, looking too gaudy to be civilized. We were soon landed; when, by dint of elbowing our way through a herd of donkeys, donkey-drivers, and half-naked, one-eyed Arab porters, we soon reached the door of an *omnibus*, which we rightly judged to belong to some English hotel, and which we accordingly mounted. A drive of one mile, between two rows of magnificent acacias, brought us to the great square just inside the city gates, around which the European hotels are situated. This square, called by the natives "*el Ezbekeèyah*," is one of the choice gems of the Orient, — not hot and dusty like the one we had left at Alexandria, but shaded throughout by giant acacias, under which grows a thick underbrush of mimosa and rose bushes, loading the air with a fragrance truly Oriental. The whole may occupy about forty-five acres, and is surrounded, not by elegant blocks of stone houses or public buildings as in Europe, but by white-washed hotels, and tenements without glass windows, whose upper stories often project several feet over the lower ones, and whose lattice-work blinds garnish every opening with their wood-colored, lace carving.

We were not long in establishing ourselves at Shepard's Hotel, the rendezvous of English and American travellers, and turned our attention, without delay, to such preparation as was necessary for our voyage up the Nile of some eight hundred miles. The first of all things was to select a dragoman from among the crowd who present themselves in that capacity, and, having selected him, to make such an arrangement with him as to render it as difficult as possible for him to allow any one to cheat us but himself; for we were not so "verdant" as to suppose any honest man could be found among those who have such beautiful and unblemished characters written out in their pocket-books. After much talking off and on, we engaged a Maltese to carry us up the river to the second cataract, providing boat, crew, provisions, and every thing else necessary to our comfort, paying all our necessary expenses during the voyage,

and allowing us a certain time (fifteen days) for delays at places of interest along the route. For all this, we are to pay him £150 [\$750]; and we are to be off as soon as all things can be got ready. The trip will occupy from sixty to seventy days, according to the winds; and we are all looking forward to it with much pleasure.

Dec. 1. — As we are to stop here on our return from Upper Egypt, I shall omit all examination of this city for the present. There are, however, some ceremonies going on here now worth visiting, which we have seen something of, and which may merit description.

There is now in Cairo a large number of pilgrims just returned from Mecca, among whom are several colleges of dervises, who are encamped all along the edge of the Ezbekeèyah, near our hotel. During the daytime they are comparatively quiet; but with the shades of evening their orgies begin, which finally make the night perfectly hideous. As we cannot sleep amid such a din, we amuse ourselves by walking along the street with the crowd, and looking into their tents, which are open on one side, and well lighted by a profusion of oil lamps. These are sometimes fixed to wooden frames in such form as to spell the name of Mohammed in fire, or else they hang to lines stretched among the trees in long festoons. The crowd becomes quite dense before nine o'clock; and we mix in it, without molestation, to observe the strange performance of the dervises in the tents. Sometimes fifteen or twenty of them take part in one performance; while double that number sit about them on the ground, cross-legged. Those who are to perform stand in two rows, facing each other, and begin by bowing their heads very low, all in concert, while uttering some inarticulate guttural sounds. They soon begin to bow faster and faster, at the same time writhing their bodies about to the right and left, and swinging their arms forward and back, following each other's motions with as much precision as a company of soldiers on drill. The sounds become more and more guttural and hoarse, resembling the growling of a cross dog, and are torn out of their throats as if by some violent jerking force or intermittent explosions from a

volcanic fermentation within. They go on, increasing in vehemence of gesture and utterance, till the sweat bursts from every pore, and till their bodies seem ready to sink from exhaustion, and their throats to split with hoarseness. In other tents we saw the inmates all seated around a tall, commanding figure, who stands in the centre, and seems to be telling a story. He soon grows warm with his theme, and uses the most violent gestures and intonations, working himself into a perfect frenzy. The excitement seems contagious; for the audience soon spring to their feet, form in rows, and begin bowing, swinging, and howling, as above described. I never have had the patience to wait for the end of one of these ceremonies, but am told that the leader often works himself into a sort of epileptic fit, which they regard as a state of inspiration, or elevation above the mortal state.

We have this day witnessed one of the most singular and brutal ceremonies connected with the Moslem worship. It was at the conclusion of the rites with which they celebrate the week just previous to the dispersing of the pilgrims to their several homes. It consists in the sheik, or chief, of the colleges of dervises now assembled here, riding his horse over the prostrate bodies of some three hundred of his subordinates! The poor fellows had been engaged all the previous night in those incantations and prayers by which they work up their minds to a state of religious excitement almost beyond the control of reason, and their bodies had become quite exhausted with the unnatural tax. They came from their tents in procession, reeling and swinging themselves along as if hardly able to stand, yet holding each other up, or supported by their friends. Arrived at the spot, they flung themselves down, or rather fell like corpses, with blood-shot eyes and foaming mouths, as if reason had already left its seat. As soon as they dropped, others stood ready to pack them closely side by side in a long row, so that the horse's feet could not touch the ground between them. Some of their number then ran back and forth over their bodies, as if to pound them down; and the sheik advanced, preceded by green banners

and music, his horse being led directly over the backs of the prostrate men, treading with every step upon their flesh, through the whole length of the line. As soon as the horse had passed, some of them sprang to their feet, howling with excitement or pain; but many were unable to do so, and were picked up insensible. If any are severely injured or killed, it is imputed to their unworthiness or want of faith, and their punishment is considered a just one; while the escape of those who are not injured is counted as a real miracle by the people about us, worked by the interposition of Divine Power, through the medium of their religious chief.

To us Christians, it was, of course, a most painful and disgusting sight; though we took much interest in studying the character of the people as shown in the large crowd. The most prominent trait was a general feeling of submission and cringing before all semblance of authority, and a lack of independence in thought as well as action. The soldiers, who kept the crowd within bounds, were provided with two sorts of arms, — one for show, and the other for use. They handled their polished muskets in a very unmilitary style, but switched about among the crowd, to the right and left, with their cow-hide whips, wherever they had the whim to do so; and this crowd offered not a murmur, but shrank away before the lash like sheep. We, who were well dressed in the European costume, could walk wherever we chose, whether inside or outside the lines, our dress procuring for us a license that I had not expected. I am inclined to think, however, that this apparent liberality is owing rather to the fear of our consuls, than from any lack of hatred or real feeling of toleration towards Christians; for they are ready enough to treat us with contempt when they think they can do so with impunity.

[To be continued.]

NOTICE. — The Massachusetts Association of the New-Jerusalem Church will meet in Boston, on the day of the annual fast in April next, at 10 o'clock, A.M.

T. B. HAYWARD,
Secretary.

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